THE FALLIBILITY OF THE Roman Church.

Demonstrated from the manifest Error OF THE 2d *NICENE* & *TRENT* Councils,

Which Assert,

That the Veneration and Honorary Worship of Images, is a Tradition Primitive and Apostolical.

IMPRIMATUR.

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The Preface to the Reader.

TO that which I have ſaid in the cloſe of this Diſcourſe, touching the Infallibility of the ſecond Nicene *Council, and her Authority in propoſing Articles of Faith, interpreting of Holy Scripture, and in declaring what was the Tradition of the Church of Chriſt; I think fit here, by way of Preface, to add theſe things.*

1. *That if ſhe hath a juſt and an aſſured Title to theſe* Privileges, *then muſt ſhe be infallible in the interpretation of theſe following Scriptures.*

(a) Let not a Clergy-man, from the time preſent, be placed in two Churches, this being an Argument of filthy Lucre, and alien from the Eccleſiaſtical Cuſtom; For we have heard from our Lord's Mouth, That no Man can ſerve two Maſters, for he will either hate the one, and love the other; or he will cleave to the one, and deſpiſe the other. *Let therefore every one, according to the Apoſtles Injunction,* remain in that Calling wherein he was called, and place himſelf in one Church only; for thoſe things which are done in Eccleſiaſtical Affairs for filthy Lucre, are alien from God. *Now either thoſe words of St.* Paul *do really command all Clergy-men to abide in that* Church *in which at firſt they were placed; and thoſe words of* Chriſt *do, in their true and proper ſenſe, forbid them to have two Benefices with Cure, or two* Churches *under their care, or they do not ſo: If they do, then do the* Doctors *of the* Church *of* Rome *continually practiſe what is forbid by* Chriſt, *and as continually neglect what is commanded by St.* Paul; *we alſo have, according to the determination of this* Council, *a full conviction that they are generally addicted to filthy Lucre, and are, above all other* Clergy, *tranſgreſſors of* Eccleſiaſtical Cuſtom. *If theſe Texts do not bear the ſenſe here put upon them,*

(a) Κληρικὸς ἀπὸ τῦ νῦν μὴ καταλιμπανέσθω ἐν δυσὶν ἐκκλησίαις ἐμπορείας χάριν· ἀκηκόαμεν γὰρ ἐκ τῦ τῦ Κυρίε ἡμῶν στόματος, ὅτι ὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ τῦ ἑνὸς ἀνθέξεται, καὶ τὸν ἕτερον καταφρονήσει· ἴσως δὲ καὶ τὰ τῦ Ἀποστολικῦ φωνῦν, ἐν ᾧ ἐκλήθη, ἐν τούτῳ ὀφείλει μένειν καὶ πρωτοκαθέδρεις ἐν μιᾷ ἐκκλησίᾳ. Τὰ γὰρ δὶ' αἰσχροκέρδειαν γινόμενα ὅτι ἀφ' ἑκάστης ἐκκλησιαστικῶν πραγμάτων ἀλλότρια τῦ Θεῦ κατανοήσαμεν. 2. Nic. Conc. Can. 15.

then hath this Council *erred in their interpretation of these* Scriptures; *and if they have so evidently erred in those Interpretations of the* Scripture *which concern the Manners and Duty of the* Christian Clergy, *why may they not err also in those things which concern their Faith? Moreover, it being evident and confest, that the Command to tell the* Church, *especially concerns Offences against good Manners; and that our Lord's Promise is to be with these Guides,* teaching Men to observe those things he hath commanded; *surely it must be evident, that these Texts are impertinently alledged for the infallibility of* General Councils, *in their interpretations of the Holy* Scripture, *if they do not prove the infallibility of this* General Council *in their interpretation of these* Scriptures.

2ly, *This Council in her second Canon, speaketh thus*; (*b*) Since when we sing, we promise to meditate in the Judgments of the Lord, *and* not forget his words *; it is most wholsom that all Christians should observe this, but especially the Hierarchy: And therefore we command, that all who are promoted to a Bishoprick, should altogether know the Psalter. *Now I desire to know of the* Romish Doctors, *how they will reconcile the sense here given of the* Psalmist's *words, with their publick singing in an* unknown Tongue? *For if it be* wholsom, *that* all Christians *should observe this, and it be certain that they cannot do it, unless they do entirely know the* Psalter: *'tis also certain, that when the* Psalter *is only sung in* Latin, *all* Christians *cannot meditate in these Judgments of the* Lord, *how* wholsom *soever it may be to them so to do. Again, if the forementioned Privileges did certainly belong unto this* Council, *then must she also be infallible in these following Decisions,* viz.

(*b*) Ἐπειδὴ περ ψάλλοντες συντεινόμεθα τῷ Θεῷ ἐν τοῖς δικαιώμασι σου μελετήσω, ἵνα ὑπλήσωμαι σῶν λόγων σου, πάντας δεῖ χειραγωγεῖσθαι πῶς φυλάττειν σωτήριον καὶ ἐξαίρετον δὲ τοὺς ἱερατικὴν ἀμπιχαμένους ἀξίαν, ἵνδιν ὀφείλουσι πάντα τὰ προσήκοντα μέλλοντα εἰς τὸ ὑπισχνεῖσθαι βαθμὸν πάντως τὸ ψαλτήριον γινώσκειν. 2. Nic. Concil. Can. 2.

* Psal. 119. 16.

1. *In that of* Canon *the* 3*d, which runs thus*; (*c*) All Elections made by Princes of Bishops, Presbyters and Deacons, shall be void, according to that Rule, which saith, If any Bishop, by using the secular Powers, obtain a Bishoprick, let him be deposed; and they who do communicate with him, let them be excommunicated. *According to which* Canon, *all the* Elections *of* French *and* English Bishops *must be void, and all* Christian Princes *must be deprived of their just Prerogative in this Affair.*

(*c*) Πᾶσαν ψῆφον γινομένην ἢ δὲ ἀρχόντων ὑπισχνεῖται, ἢ πρεσβυτέρου, ἢ διακόνου ἄκυρον μένειν καὶ τὰ κανόνα τὰ λέγοντα, Εἴ τις ὑπισκοπῶν κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῆς ἐγκρατὴς ἐκκλησίας γένηται καθαιρεῖσθω καὶ ἀφορίζεσθω, καὶ οἱ κοινωνοῦντες αὐτῷ πάντες. Ibid. Can. 3.

2ly, *In*

2ly, *In their first* Canon *they confirm all the* (d) Canons of the Apoſtles, and of the ſix Holy and Oecumenical Synods, and alſo of the Topical Councils aſſembled to make ſuch Determinations; and of the Holy Fathers, becauſe all theſe being enlightned by one and the ſame Spirit, decreed things expedient, whom therefore they anathematized, depoſed, or ſeparated from Communion, we alſo do anathematize, depoſe, and ſeparate from Communion. *And in particular, they frequently* Anathematize *and condemn among the Liſt of* Hereticks (e) *Pope* Honorius. *Now if all theſe* Canons *be not to be received, either as to Matters of Faith, or Manners; then hath this* Synod *dangerouſly erred in determining, that they were all to be received, as being made by Men,* enlightned by the Holy Ghoſt *in their deciſions. If they be to be thus eſteemed, to omit at preſent almoſt infinite Advantages, which this Conceſſion gives to our Cauſe, then was the* ſixth Council *in* Trullo *aſſiſted by the* Holy Ghoſt *to determine thus;*

(d) Τῶν ἐκπεσόντων ὑπὸ τῆς παναγίων Ἀποστόλων, καὶ τῶν ἁγίων οἰκουμενικῶν Συνόδων, καὶ τῶν τοπικῶν συναθροισθεισῶν ἐπὶ ἐκθέσει τοιούτων διατυμάτων, καὶ τῶν ἁγίων πατέρων ἡμῶν. ἐξ ἑνὸς γὰρ πάντες καὶ τῷ αὐτῷ πνεύματι θεοφόντες ὥρισαν τὰ συμφέροντα. Καὶ εἴ τις ἀναθέματι ἐφαπέπεσεν, καὶ ἡμεῖς ἀναθεματίζομεν, &c.

(e) Viz. Act. 7. p. 556, 588. vid. Act. 3. p. 165, 181. Act. 6. p. 421, 424.

1. (f) Becauſe we know that in the Roman Church they have made a Canon, that they who are to be ordained Prieſts, or Deacons, ſhall promiſe no more to accompany with their Wives: We, following the old Canon of Apoſtolical appointment, will have the conjugal ſociety of Holy Men, according to the Laws ſtill firm and valid, by no means diſſolving their conjugal Society with their Wives, nor defrauding them of the enjoyment of each other at times convenient. If therefore any Perſon be found worthy to be ordained Subdeacon, Deacon, or Prieſt, let him by no means be hindred from receiving theſe Orders, becauſe he lives with his lawful Wife; nor ſhall any Man require him to promiſe, that after his Ordination he will abſtain from conjugal Duties, leſt by ſo doing we become injurious to that Marriage which God ordained, and our Lord bleſſed with his Preſence. The Voice of the Goſpel crying out, *What God hath joined, let no Man put aſunder*; and the Apoſtle teaching, *That Marriage is honourable, and the Bed undefiled*; and ſaying, *Art thou bound to a Wife, ſeek not to looſed.*

(f) Ἐπειδὴ ἐν τῇ Ῥωμαίων ἐκκλησίᾳ ἐν τάξει κανόνος θεσπίζεται διὰ τοὺς μέλλοντας διακόνους ἢ πρεσβυτέρους χειροτονίας ἐξιοῦσθαι καθομολογεῖν ὡς οὐκέτι ταῖς αὐτῶν συναφθήσονται γαμεταῖς ἡμεῖς. Syn. Trull. Can. 13.

2. *When*

2. *When they determine thus*; (*g*) Renewing the Canon made by the General Councils of *Constantinople* and *Chalcedon*, We decree, That the Chair of *Constantinople* shall enjoy equal privileges with that of *Rome*, and be magnified in Ecclesiastical Matters as that is.

(*g*) Ὁρίζομεν, ὥστε ἡ Κωνσταντινουπόλεως θρόνον τῆ ἱσων ἀπολαύειν πρεσβείων τῆς τῆς Πρεσβυτέρας Ῥώμης θρόνε, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκεῖνον μεγαλύνεσθαι πράγμασι. Ibid. Can. 36.

3. *When they decree thus*; (*h*) Since we have understood that in the City of *Rome* they fast on Saturdays in Lent, against the Tradition of the Church, it seemed good to the Holy Synod, that the Canon which saith, If any Clergy-man be found fasting on the Lord's Day, or any Saturday, except one only, let him be deposed; if any Lay-man, let him be excommunicated, shall be inviolably observed in the Church of *Rome* also. *And*,

(*h*) Ἐπειδὴ μεμαθήκαμεν τὰς ἐν τῆ Ῥωμαίων πόλει, ἐν ταῖς ἁγίαις τῆς τεσσαρακοστῆς ἡμέραις, καὶ νηστίαις τοῖς παρὰ τὸν θεσπισθέντα κανόνα παρὰ τὴν ἐκδοθεῖσαν ἐκκλησιαστικὴν ἀκολουθίαν ἔθεσι τῆ ἁγίᾳ συνόδῳ, ὥστε κρατεῖν, καὶ ὅτι τῆ Ῥωμαίων ἐκκλησία ἀπερισπάστως τὰ κρείττονα, &c. Can. 55.

4. *When in their first Canon they Anathematize Pope* Honorius; *that is, they by God's Spirit were assisted in the first Decree, to condemn the Practice and Constitutions of the* Church *of* Rome *of that Age*; *and much more the practice of the present* Church *of* Rome, *as contrary to the Voice of* Christ *and his* Apostles; *In the Second, to decree against the* Pope's Supremacy; *In the Third, to charge the* Church *of* Rome *with walking contrary to the* Tradition *of the whole* Church *besides, and give Laws to rectify that Abuse*; *In the Fourth, to declare, not only that a* General Council *may be infallible without the Confirmation, or even Concurrence of the* Pope, *but also may infallibly condemn him for an* Heretick.

Moreover, in this Nicene Council, *this pleasant Story is twice related*, viz. "That a certain *Monk* being haunted with the "Spirit of *Fornication*, (a Spirit too familiar with such Professors of Continency) "who vehemently urged him to un-"cleanness. The old Man miserably cried out, How long "will it be e're thou let me alone, thou hast been with me "even to old Age? Then the *Devil* visibly appearing, said, "Swear to me thou wilt tell no Body what I shall now say to "thee, and I will tempt thee no more. Then the *Monk* "swore, by the High God, that he would tell no Man what "the *Devil* should say. Whereupon *Satan* spoke thus to him; "*Worship thou no more the Image of the Blessed Virgin with her*

"*Son in her Arms, and I will no more moleſt thee.* The *Monk* "hearing this, notwithſtanding his Oath, goes the next day to "Abbot *Theodore*, and tells him all that the *Devil* ſaid. And "the *Abbot* commending him for it, farther told him, That *it* "*was better for him to frequent all the Stews in the City, than to* "*deny to worſhip, by that Image, the Lord and his Holy Mother.* "And when the *Devil* comes again, and taxeth the *Monk* with "Perjury, he tells the *Devil*, that he knew it very well, but "reſts ſatisfied in this, That it was only *Perjury againſt his God* "*and Maker. Where note,*

1. *That this ridiculous Tale is ſo acceptable to that Good* Synod, *that they command it to be read, Act the 4th; and Act the 5th they make a repetition of it.* P. 252. p. 381.

2ly, *That they condemn the* Monk's *Oath, as being* ὅρκῳ ἀσεβὴς, a wicked Oath; *and,* ὁ ψευδὴς ὅρκος, a falſe Oath, *and ſo not binding; and ſay, That* it was better to forſwear himſelf, than to keep an Oath for the deſtruction of Images; *and ſeem all to be pleaſed with the deciſion of Abbot* Theodore. *Now if this be good Divinity, then is it better to be perjured, and* take the Sacred Name of God in vain, *than not to worſhip Images; yea, it is better to commit Fornication, and make* the Members of Chriſt the Members of an Harlot, *than not to adore the Works of Mens hands.* Ibid. p. 253.

Now every Body knows, that Perjury and Fornication are Sins againſt the Law of Nature; and that no Law of Nature doth command the Veneration of the Images *of* Chriſt, *or of his* Bleſſed Mother, *that* Chriſt *and his* Apoſtles *ſaid expreſly,* Thou ſhalt not forſwear thy ſelf; thou ſhalt not commit Adultery; *but never ſaid,* Thou ſhalt worſhip Images: *Who then can want diſcretion ſufficient to diſcern, that this Determination made in the* Synod, *without exception of one Perſon, muſt be falſe?*

It would be endleſs to reckon all the idle Dreams, and fooliſh Stories, produced by this Synod, *in favour of their* Images. *But it is alſo needleſs, ſeeing the* (*i*) Council *of* Frankford *hath well obſerved, That when theſe* Fathers perceived that their Doctrine by no means would accord with Scripture,

(*i*) Illi cum errore ſuo Scripturas Divinas cohærere minimè poſſe ſenſerunt, ad Apocryphas quaſdam, & riſu dignas nænias pedem verterunt. Libr. Carol. l. 3. c. 30.

ture, they turn'd themſelves to Apocryphal and Ridiculous Tales.

(k) Græci, qui Imagines defendebant, Dæmonum ſpectris & mulieb. ſomniis parum verecundè abuſi ſunt, ut in Nicæna Synodo videre licet. Comment. in 2. ad Tim. p. 155.

And (k) Eſpencæus *doth ingenuouſly confeſs, That* the Greeks defended Images with the Apparitions of Devils, and the Dreams of Women, as is to be ſeen in the *Nicene* Council.

3ly, *Obſerve, That from the* Epiſtle *of* Germanus *Biſhop of* Conſtantinople, *cited with approbation by this* Nicene Synod, *we learn not only, That the People then received the Sacrament in both kinds, but alſo that they received both* (l) according to Chriſt's own Tradition, for the commemoration of his Death, and of his Reſurrection; *and that* they were divinely moved with an inſatiable deſire of partaking of his Holy Body and Blood; *which ſhews that then they held our* Lord's Tradition, *and the* Memorial of his Death *obliged the common People to receive both Kinds; and that their deſire of both, was a deſire* inſpired by God: *And then, what Inſpiration muſt that be which moved the* Councils *of* Conſtance, Baſil, *and* Trent, *to hinder them of the enjoyment of the Cup, and even to forbid them to deſire it, it is not difficult to determine?*

(l) Πᾶς ὁ λαὸς τῦ Χριςῦ ὅτι τῷ μεταλήψει τῦ παναγίε αὐτῦ σώμαΤ☉ καὶ αἵματ☉, δι' ὧν τῷ μνήμα τῦ θανάτυ αὐτῦ, καὶ τ ἀναςάσεως κ τῷ αὐτῦ πιςῷ ἐκδέχεται ἀκεραίῳ ὀπτυμίᾳ, καὶ διεκινήτῳ σπάδη κατεπείγεται μᾶλλον ἢ ὅτι τὰς μεγάλας τῦ ὑδάτων ἢ ἔλαιος. Apud Conc. Nic. 2. Act. 4. p. 314.

4ly, *Obſerve, That one Reaſon which the* Fathers *of this* Council *give for the Worſhip of the* Image *of* Chriſt, *is this, becauſe* (m) he himſelf was not ſenſibly preſent with us, but only preſent us to his Divinity; *and that he was not to remain with us,* (n) *corporeally.*

(m) Ὡς μὴ παρόν☉ βασιλείας ἢ εἰκὼν αὐτῦ πωᾶται, ὥσ κ ἀςίως τῦ λύσαντος τὴν ὕλην Ιησῦ Χριςῦ αἰδεσθαῖς ἡμῖν μὴ παρόν☉ (ἀδύατον γὰρ ἐν τοῖς τ σαρκὸς ἡμῶν ὀφθαλμοῖς, ὡς δὲ Θεὸς πάντων παρῆν) πιςὸν τῷ αὐτῦ εἰκόνα. Anaſtaſ. apud Syn. Nic. 2. Act. 4. p. 249.

(n) Οὐ γὰρ ἐκείνως σωματικῶς ἐφαμίλλων ἤμελλεν ὡς τῦ ἐνοικῦντος αἰῶν☉ παρελθόντος. Epiſt. Germani Epiſcopi Conſtantinop. apud Syn. Nic. 2. Act. 4. p. 305.

They therefore could not believe Tranſubſtantiation, *or his Corporeal Preſence in the Sacrament, for having that ſtill kept upon the Altar,*

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Altar, or in the Pyxis *or* Ciborium, *had they believed* Christ *was corporeally present in it, they must have also thought that he remained still corporeally present with his* Disciples, *and his* Church *on Earth, and not denied such a presence with them as they plainly do; and must have owned some other presence of our* Saviour *with us, than that of his* Deity, *which yet apparently they do not. Moreover, they pronounce* (o) Anathema against all Persons who do not profess that our Lord was circumscribed as to his Humanity; *and therefore they pronounced this* Anathema *on all who held, That his Humanity was present in the Sacrament, by way of* Transubstantiation, *since 'tis agreed on all hands, that his Body is not there circumscribed, or present, after the manner of a Body.*

(o) Εἴ τις Χριστὸν τὸν Θεὸν ἀπερίγραπτον εἰς ὁμολογεῖ κατὰ τὸ ἀνθρώπινον αὐτοῦ. Concil. Nic. 2. Act. 7. p. 578.

And so much for the Observations which concern the things delivered in the second Nicene Council. *What follows from the Doctrine here established, against the* Tenets *of the* Romish Church, *and the Assertions of the* Guide of Controversies, *is as followeth.*

1. *Hence it is evident, That* in Judges subordinate dissenting, *there is no* Universal Practice *obliging us* to adhere to the Superior, or in those of the same order and dignity to the Major part. *For neither could* Christians *be obliged to adhere to this false decision of the* Pope, *and second* Nicene *Council; nor did the* Councils *of* Frankford, Paris, *or the* German, French, *or* British Churches, *think themselves obliged so to do.* *R. H.* Disc. 2. c. 3. §. 23. p. 100.

2. *Here also it is evident, in the judgment of these* Councils *and* Churches, *That* the subordinate Clergy may be a Guide to Christians, when opposing the Superior; *for so these* Councils *and* Churches *thought themselves, when they opposed the* Pope *of* Rome, *and the Decrees of the* second Nicene Council; *and so undoubtedly they were provided the Decisions of that* Council, *approved by the* Pope, *be false.* *R. H.* Disc. 1. c. 3.

3. *Here also is demonstrated the falseness of that Assertion of* R. H. *That* Christians ought to submit to the Decisions of such Church Guides, declaring the Sense of the Fathers; *the* Disc. 2. c. 2. §. 19.

ſenſe which was impoſed on them by the Nicene Synod, *being notoriouſly falſe, and by the forementioned* Councils, *and* Churches, *declared ſo to be.*

R. H. Diſc. 3. c. 2. §. 13.

4. *Hence it follows, That* if acceptance of a conſiderable part of Church-Governors abſent from any Council, is that, and only that which renders it equivalent to a General Council, *The* ſecond Nicene Council, *for* 500 *Years after their ſitting, could not be General, ſeeing the greateſt part of the* Weſtern Church-Governors *were abſent from it, and for* 500 *Years did not accept of its Decrees, but reject, condemn, and abhor them; and how it ſhould become, after ſo long a Period, what for ſo many Years it was not, I am yet to learn.*

Diſc. 3. c. 3. §. 16.

5. *Hence it muſt follow, That if according to* R. H. all Perſons diſſenting from, and oppoſing a known definition of the Church in Matters of Faith, be Hereticks: *Then muſt that of the* ſecond Nicene Council *be no Definition of the* Church *in Matters of Faith; or all the foremention'd* Councils, *and* Churches, *that ſo long diſſented from, and oppoſed it, muſt have been* Hereticks *during that whole time; and conſequently the* Pope *himſelf, and all that Communicated with them, for five Centuries, muſt be* unchurched *alſo.*

6. *Hence we Demonſtratively learn, That* Councils *by the* Church *of* Rome *reputed general, may confidently pronounce* Anathema's, *put their Decrees into their* Creeds, *and call Men* Hereticks *who diſown them, as did the* ſecond Nicene Council; *when yet it is extreamly evident, that their* Decrees *are falſe, their* Anathema's *wicked and unjuſt; and they whom they ſtile* Hereticks, *may be Good and* Orthodox *profeſſors of* Chriſtianity.

Diſc. 3. c. 10. p. 314.

7. *Hence it appears how abſurdly* R. H. *and other Romaniſts, aſſert, That none* can be ſufficient Judges of the Miſarguings of Councils, unleſs it be ſome following Councils of the ſame Authority; *and that* private Men can by no better way learn what is Tradition, but from the Church ſpeaking by her Councils; *and that* Apoſtolical Tradition cannot be known but by the Judgment of the preſent Church: *for ſure our Reaſon*

was

was given us for little purpose, if it cannot serve us to discover, that this Nicene Council *hath argued amiss, and delivered that as* Apostolical Tradition, *which was far from being truly such.*

8. *Hence also we may learn the vanity of the Objections framed against the use of Reason, in judging of the Truth or Falshood of Things defined by such* Councils, viz. *That* it is great pride for private Persons to oppose their Judgments to the Definition of a General Council; to think they can see clearly, what so many Persons could not see: *With many other things of a like Nature, urged with much* Rhetorick, *but with more weakness, by the* Roman Catholicks; *for in such Cases as those are, the private Person doth not rely upon his private Judgment, but on his Judgment concurring with the Judgment of all Learned* Protestants *in this and former Ages, and of the whole* Church *of* Christ *for Six Centuries; and with the major part of the* Western Church *for so many more; and with the Confessions of many learned Persons of the* Church *of* Rome: *And what absurdity it is to prefer the Judgment of so many, joyn'd with the clearest evidence of Scripture; what pride to follow the Evidence produced here, let any reasonable Person judge.*

Lastly, *Because some Persons take the liberty to say, The* Church *of* Rome, *and her* Councils, *do not require Men to venerate, to worship, or bow down to Images; let them know, that their* Trent Council *hath decreed,* eis debitum honorem & venerationem impartiendam esse, *that* due honour and veneration is to be imparted to them, *according to the Definition of the* second *Nicene* Council. Sess. 5.

And that the Fathers of that Council *generally say,* τὰς σεσταζ εἰκόνας σέβομαι καὶ προσκυνῶ, (p) I worship and adore the Sacred Images, and anathematize those who do not so confess or practise. (p) Act. 2. p. 130, 132, 133, 135. Act. 3. p. 189, 189, 192.

In the 7th Session they declare, We shou'd (q) ταύταις ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν ἀπονέμειν, salute and give them honorary Worship. *In the same Session they declare, That* it is without doubt acceptable, and well-pleasing to God, προσκυνεῖν καὶ ἀσπάζεσθαι, to worship and salute the Images of Christ, the Blessed Virgin; of Angels, and all Saints. *Adding,* (q) P. 555.

That

That if any one doubt, or be wavering, touching the Worſhip of Holy Images, (r) τὸν ἀναθεματίζει ἡ ἁγία καὶ οἰκουμενικὴ ἡμῶν Συνόδος, our Holy Synod, aſſiſted by the Holy Ghoſt, doth Anathematize him.

(r) Act. 7. p. 584. vid. Act. 4. p. 248.

(s) Part. 3. Ch. 2. §. 24.

The (s) Roman Catechiſm *enjoins the Pariſh Prieſt to declare, That Images are placed in the Church*, ut colantur, that they may be worſhipped; *and they have forced thoſe who held the contrary, to renounce it as* Hereſy. *When therefore any* Engliſh *or* French Papiſts *tell us, That they do not venerate, or bow down to Images; or that the* Church *of* Rome *doth not enjoin them ſo to do, they either know not what their* Church *doth teach, or wilfully prevaricate; all* Roman Catholicks *being obliged by theſe* Councils, *and taught by this* Catechiſm, *to pay this Veneration and Worſhip to them.*

Minda ſic emendanda.

In Præf. p. v. l. 16. Marg. for τῇ r. τᾶ.
In the Body of the Book, p. 2. l. 12. Marg. for ἀσπικῶς r. σχετικῶς.

A DEMONSTRATION,

That the Church of *ROME*, and her Councils, have actually Erred, *&c.*

CHAP. I.

The Fathers of the Nicene *and* Trent *Councils, teach, That Image-Worſhip is a Tradition of the Apoſtles, received by all Chriſtians from the beginning.* §. 1. *The Councils of* Conſtantinople *and* Frankford, *in the ſame Age, ſay, It was the Tradition of the Apoſtles, and the Fathers, that Images were not to be worſhipped.* §. 2. *This laſt Aſſertion is proved*; 1. *From expreſs Teſtimonies of the Fathers, ſaying, They had no ſuch Cuſtom or Tradition*; *That Chriſt and his Doctrine taught them to reject and abandon Images*; *and, That they taught all their Converts to contemn them.* §. 3. 2ly, *That Image-Worſhip was by them repreſented as an Heatheniſh Cuſtom, It being, ſay they, proper to the Heathens to make and worſhip them, and proper to Chriſtians to renounce the Worſhip of them.* §. 4. 3ly, *When Heathens objected this to Chriſtians, That they had no Images or Statues, yea, that they laught at thoſe who had them*; *they own and juſtify the thing.* §. 5. 4ly, *They commend the Policy of the Jews for having none, and the Wiſdom of thoſe Gentiles who had none*; *and held it a mark of their own Excellency that they had them not*; *and that they ſhut their Eyes when they worſhipped, that they might not ſee any ſenſible Object.* §. 6. 5ly, *They anſwer and reject thoſe very Pleas when uſed by Heathens, which afterwards*

were used by the Nicene *Council, and the Romish Church, in the behalf of Image-worship.* §. 7. 6ly, *These Fathers represent the having Images of Christ, and of his Saints, for Worship, as a thing proper to the vilest Hereticks.* §. 8.

AMongst the many Evidences that might be easily produced to shew, that the pretended *General Councils* of the *Church* of *Rome*, have, with great vanity, and most apparent falshood, defined, That they received the Doctrines, which they endeavoured to impose upon the *Christian* World, from *Primitive* and *Apostolical* Tradition; one is, The Veneration, or honorary Worship of the *Images* of *Christ*, his *Virgin Mother*, the *Martyrs*, and the *Saints* departed: For the second *Nicene Council*, and the *chief Bishops* mentioned, or residing in it, do very frequently, but also very falsly say, That the Doctrine and Practice there declared, and required, touching the *Adoration* of *S. Images*, is *Apostolical from the beginning*, and that *which hath been always practised by the Church of Christ.*

(a) ὁ χριστὸς ἡ τὸ σῶμα, αἵτινὶ οἱ θεοσεβεῖς καὶ φιλόχριστοι ἀνθρωποι. Concil. Nic. 2. Con. To. 7. p. 12.

§. 1. Pope *Gregory* the Second, having, like a true *infallible Interpreter* of *Scripture*, told us, That in that Expression of our Lord's, (a) *Where the Carcass is, there will the Eagles be gathered together: by the Carcass was to be understood Christ*, and *by the Eagles, Religious Men, and Lovers of him.* He adds, That (b) *these Religious Men flew like Eagles to* Jerusalem; *and having seen our Lord, and* James *his Brother, and* Stephen *the first Martyr, they painted them as they had seen them:* And that *Men no sooner beheld them, but leaving the Worship of the Devil, they fell immediately to worship these Images; not indeed with* Latria, *but with Relative Worship.*

(b) ταύτας προσεκύνησαν ὐ λατρευτικῶς ἀλλὰ ἀσπικῶς. p. 13.

Pope *Hadrian* saith, That (c) *all Orthodox, and Christian Emperors, all Priests, and religious Servants of God, and the whole company of Christians, observed the veneration of Images and Pictures, for memory of pious compunction, and even till then worshipped them, as they received a Tradition from the beginning from the Holy Fathers to do.* That the special Honour, Adoration, and Veneration of them, was *delivered by the Holy Apostles.* And that *throughout the whole World, where-ever Christianity was planted,*

(c) Sicut à primordio traditionem à sanctis Patribus susceperunt. *Act.* 2. *p.* 103. Hoc enim traditum est à sanctis Apostolis. *p.* 110. & *p.* 99. In universo mundo ubi Christianitas est, ipsæ S. Imagines ab omnibus fidelibus honorantur. p. 106.

planted, these venerable Images were honoured by all the Faithful.

Tharasius, Patriarch of *Constantinople*, declares, That this of the Venerable Images, was (*d*) *the Tradition of the whole Catholick Church of God from the beginning.*

(*d*) Παραδοθεῖσα ἐκ τῶν ἀρχαίων χρόνων. Act. 5. p. 348, & 388.

Gregory Bishop of *Possene*, cites for it a *Synod* of the *Apostles* met at (*e*) *Antioch, commanding Christians no longer to err about Idols, but instead of them, to paint the Image of Christ, God and Man.*

(*e*) ἀλλ' ἀντεγκελεύεσθαι τῷ ἀναθέματι εἰκόνα τοῦ κυρίου ἡμῶν. Act. 1. p. 64.

And *Leo* Bishop of *Rhodes*, adds, That the *Holy and Venerable Images were to be in the Church,* (*f*) *according to the Custom delivered of old Times from the Apostles.*

(*f*) κατὰ τὴν παραδοθεῖσαν ἔκπαλαι τῶν χρόνων συνήθειαν ἀπὸ τῶν Ἀποστόλων. Ibid.

And at the conclusion of many of their Actions, the Fathers (*g*) generally affirm, That they embraced and practised the worship of Images, κατὰ τὴν τῶν ἁγίων Ἀποστόλων παράδοσιν, *according to the Tradition of the Holy Apostles*; and καθὼς παρέδοσαν ἡμῖν, οἱ ἀπ' ἀρχῆς αὐτόπται γενόμενοι τοῦ λόγου, (*h*) *as they delivered to them, who from the beginning were eye-witnesses of the Word.*

(*g*) Act. 2. p. 132, 133, 136, 152, 153. 3. p. 188. Act. 4. p. 328. 5. 389. 7. 576.

(*h*) Act. 2. p. 145.

Yea, the whole *Synod* doth frequently assert, they were taught thus to judge of the (*i*) *Adoration* of *Images by the Holy Fathers, and by their Doctrine delivered by God.* That their *Tradition* concerning it, was (*k*) θεία παράδοσις, *the Divine Tradition of the Catholick Church.* And that in defining and asserting it, (*l*) *they followed the Doctrine of the Holy Fathers taught them by God, and the Tradition of the Catholick Church, and knew this was the Doctrine of that Holy Spirit which dwelt in her.* That they (*m*) *followed in observing this Tradition, St.* Paul *and the whole Apostolical College*; and that *thus the Doctrine of the Holy Fathers was confirmed, thus the Tradition of the Catholick Church,* τῶν ἀπὸ περάτων εἰς πέρατα δεξαμένης τὸ εὐαγγέλιον, *from one end of the Christian World to the other, held and practised.* That *this was* (*n*) *the Doctrine received from the first Founders of the Christian Faith, and their*

(*i*) περὶ τῆς ἁγίων πατέρων ἡμῶν, καὶ τῆς αὐτῶν διδασκαλίας τὰ δόγματα. Act. 4. p. 321.

(*k*) Act. 7. p. 553. β.

(*l*) ἐπακολουθοῦντες τῇ θεηγόρῳ διδασκαλίᾳ τῶν ἁγίων πατέρων, τὴν δὲ ἐν αὐτῇ οἰκοῦσαν ἁγίου πνεύματος εἶναι πάντως γινώσκομεν. p. 556.

(*m*) πίστει τῇ θείᾳ ἀποστολικῇ ὁμηγύρει. ibid. item p. 588.

(*n*) τὰ παρὰ τῶν ἁγίων πρωτοδιδασκάλων τῆς ἡμῶν διδασκαλίας. p. 581.

their *Divine Succeſſors*. And laſtly, they do often with full Voice (o) cry out, αὕτη ἡ πίστις τῶν Ἀποστόλων -- τῶν πατέρων -- τῶν ὀρθοδόξων, *this is the Faith of the Apoſtles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is that Faith which eſtabliſheth the World.*

(o) ἡ ἁγία Σύνοδος ἐξεβόησεν. Act. 7. p. 576. Act. 8. p. 592.

And ſuitable to this is the Language of the *Trent Council*, which commands all *Biſhops*, and others, whoſe Office it is, *to inſtruct the People, to teach them diligently, That the Images of Chriſt, the Mother of God, and other Saints, are eſpecially to be had and retained in Temples; and that due Honour and Veneration is to be given to them, becauſe the Honour tendred to them, is referr'd to the Prototype; ſo that by the Images which they kiſs, before which they uncover their Heads, and proſtrate themſelves, they worſhip Chriſt, and venerate the Saints, whoſe Similitudes they are:* And this, ſay they, is done (p) *according to the cuſtom of the Catholick and Apoſtolick Church, received from the firſt Age of the Chriſtian Faith, and the conſent of the Holy Fathers.*

(p) Juxta Catholicæ & Apoſtolicæ Eccleſiæ uſum, à primævis Chriſtianæ Religionis temporibus receptum Sanctorumque Patrum conſenſionem. *Seſſ.* 25.

§. 2. On the other hand, the *Council* of *Conſtantinople*, conſiſting of 338 *Biſhops*, aſſembled in the Year 754, declares, That (q) *this evil invention of Images, neither hath its being from the Tradition of Chriſt, or his Apoſtles, nor of the Holy Fathers.* And having forbidden all *Chriſtians* to worſhip any, or to place an *Image* in the *Church*, or in their private Houſes, they conclude unanimouſly thus, (r) αὕτη ἡ πίστις τῶν Ἀποστόλων, -- τῶν πατέρων, -- τῶν ὀρθοδόξων, *this is the Faith of the Apoſtles, this is the Faith of the Fathers, this is the Faith of the Orthodox.*

(q) ὅτι ἐκ παραδόσεως Χριστοῦ ἢ Ἀποστόλων ἢ πατέρων τὸ εἶναι ἔσχε. Concil. Nic. 2. p. 452. εἰκόνα ἢ προσκυνῆσαι, ἢ στῆσαι ἐν ἐκκλησίᾳ. p. 508.

(r) Ibid. p. 532.

The *Council* of *Frankford*, conſiſting of 300 *Biſhops*, aſſembled by *Charles* the *Great*, out of *Italy*, *Germany*, and *France*, A. D. 794. declares, That the (s) *ſecond* Nicene *Council had offended in two things*; (1.) *in decreeing that Images ſhould be worſhipped:* And, (2.) *in ſaying falſly, that this was delivered to them from the Apoſtles.* They add, That (t) *leaving the Traditions of the Ancient Fathers, who decreed, That Images ſhould not be worſhipped, they endeavoured to bring into the Church new and unuſual Cuſtoms.* That they

(s) Quia ut hoc facerent, ab Apoſtolis ſibi traditum mentiebantur. *Lib. Carol. l.* 2. *c.* 25, 27.

(t) Relictis priſcorum patrum traditionibus, qui imagines non colere ſanxerunt, novas conari & inſolitas Eccleſiæ conſuetudines inferre. *Præfat. in lib.* 1.

they endeavoured to bring into Christian Religion the new Adoration of Images, (u) *without the Doctrine of the Holy Fathers, and the consent of their fellow Priests throughout the World.* That *this of Image-Worship, was,* (w) impudentissima traditio, *a most impudent Tradition.* And that this pretended Tradition *was* (x) *neither to be found in the Oracles of the Prophets, nor in the Writings of the Gospels, nor in the Doctrines of the Apostles, nor in the Relations of the former Holy Synods, nor in the Doctrines of the Orthodox Fathers.* That *it was instituted by them,* nullo Antiquitatis documento, vel exemplo, *without all Instruction, or Example from Antiquity.*

(u) Absque Sanctorum Patrum doctrina & consacerdotum per diversas mundi partes consensu. *L.* 4. *c.* 21.

(w) *Præfat. p.* 10.

(x) Neque in Evangeliorum tonitruis, neque in Apostolorum doginatibus, vel quorumlibet Orthodoxorum Patrum doctrinis uspiam reperimus insertam. *L.* 4. *c.* 13.

A *Synod* held at *Paris*, under *Ludovicus Pius*, and *Lotharius*, Anno Dom. 824, saith, That *the* (y) *second* Nicene *Council declared for Image-worship against the Divine Authority, and the Sayings of the Holy Fathers.* And that (z) *they determined against the Worship of them according to Divine Authority, and,* juxta sententias sanctorum Patrum, *according to the Judgments of the Holy Fathers.*

(y) Contra Authoritatem divinam & sanctorum Patrum dicta. *P.* 23.

(z) Ed. Pith. *p.* 25, 26.

Agobardus, Bishop of *Lions*, having declared against all *Image-worship*, saith, (a) *This is sincere Religion*, is Mos Catholicus, hæc Antiqua Patrum Traditio, *this is the Catholick Custom, this is the Ancient Tradition of the Fathers, as is easily proved even out of the Book of Sacraments which the Roman Church useth.* And again, (b) *None of the Ancient Catholicks did ever think that Images were to be worshipped or adored.*

(a) *L. de Imag.* §. 30. *p.* 263.

(b) Nullus Antiquorum Catholicorum unquam eas colendas, vel adorandas fore existimavit. *P.* 265.

Hincmarus, Arch-bishop of *Rhemes*, informs us, That (c) *this* Nicene *Synod was condemned and evacuated by a General Synod call'd by the Emperor* Charles *the Great, according to the way of the Scripture, and the Tradition of the Ancients.* (d) *Aimoinus* also complains of them, That *they had decreed touching the Adoration of Images*, aliter quàm Orthodoxi Patres antea definierunt, *otherwise than the Orthodox Fathers had before defined.*

(c) Secundum Scripturarum tramitem, traditionémque Majorum. *Opusc.* 55. *cap.* 20.

(d) De Gestis Franc. *Lib.* 5. *cap.* 28.

In

(e) In ea Synodo confirmatum ſt Imagines adorari debere, quod omnino Eccleſia Dei execratur. *Annal. Part.* 1. *ad An.* 791.

In that Synod, ſaith, (e) Roger Hoveden, *it was confirmed, that Images ſhould be adored; which the Church of God doth wholly execrate.*

Now in this Matter let the Truth lie where you pleaſe, 'tis ſure no little Prejudice againſt receiving any thing as a Tradition, upon the evidence of a few *ſingle Fathers*, in Matters of meer Speculation, as ſome *Traditionary Doctrines* of the *Church* of *Rome* moſt ſurely are; that in a thing of this Nature, which muſt be either daily practiſed, or omitted by the *Church*, whole *Councils*, of 300 *Biſhops* at the leaſt, in the ſame Age, maintain ſuch contradictory Aſſertions; one ſaying, frequently and expreſly, That *this was the Doctrine of the Apoſtles, and all the Ancient Fathers*; the others as expreſly, That *it never was the Doctrine of either of them.* One, That *this was the practice of all faithful Chriſtians*; the other, That *they never found it practiſed by any of the Orthodox Profeſſors.* But though ſuch contradictory Aſſertions in another Caſe, might cauſe a wary Perſon to ſuſpend his aſſent to either of them, yet I am confident, that whoſoever is unprejudiced, muſt in this caſe give in his Verdict againſt the Doctrine and Aſſertions of the *Trent* and of the *ſecond Nicene Council.*

§. 3. For notwithſtanding all the confident Aſſertions of theſe *Councils*, the Teſtimonies of the *Ancient Fathers* are ſo full and clear againſt that Honour and Veneration of Images, which by theſe Councils is impoſed upon all *Chriſtians*, with an *Anathema* to them who do aſſert, or even think the contrary, that he who doth impartially read them, and doth not conclude that the whole *Church* of *Chriſt* did, for 500 Years and more, condemn this practice; and in plain terms, or by juſt conſequence aſſert, they had *no ſuch Tradition*, cannot ſuſtain much loſs, if he quite want the uſe of Reaſon.

(d) Τὰς τῶ ἁγίων ἰδίας οὐκ ἐν οἰκείοις ὑλικῶν χρωμάτων ἀναμαξῶν παρελήφαμεν. Apud 2 Nic. Concil. Act. 6. p. 492.

(b) ὑμῖν δὲ οὐκ ὕλης αἰσθητῆς αἰσθητὸν τὸ ἄγαλμά ἐστιν. Protrept. p. 34. β.

For, (1.) the *Fathers* do expreſly ſay, The *Church* of *Chriſt* hath no ſuch Cuſtom, or *Tradition.* (a) *We Chriſtians*, ſaith *Theodoret*, *have no Tradition to form the Images of Saints in material Colours.* (b) *An Image*, ſaith *Clemens* of *Alexandria*, *is indeed dead Matter, formed by the hand of the Artificer; but we (Chriſtians) have no ſenſible Image of ſenſible Matter.*

St.

St. *Ambroſe* ſaith, That (c) *Rachel who hid the Images*, ἴν, or ſignifies, *the Church. Which Church knows no empty Idea's, or vain Figures of Images, but knoweth the true Subſtance of the Trinity.* (d) *We*, ſaith St. *Jerome*, *have but one Husband, and worſhip but one Image, to wit, the Image of the Inviſible and Omnipotent God.* (e) *We*, ſaith St. *Chryſoſtom*, *do by their Writings enjoy the preſence of the Saints, having the Images, not of their Bodies, but of their Souls.* (f) *We have no care*, ſaith *Amphilochius*, *to figure by Colours, the bodily Viſages of the Saints in Tables.* So certain is it that they had no ſuch Cuſtom in the five firſt *Centuries*, That,

(c) Quæ Eccleſia inanes ideas & vanas neſcit ſimulacrorum figuras. De fuga ſæc. c. 5. p. 246.

(d) Nos autem unam veneramur imaginem, &c. in Ezech. c. 16. p. 189. F.

(e) ἐκ τῶν σωμάτων αὐτῶν ἀλλὰ τῶν ψυχῶν τὰς εἰκόνας ἔχοντες. Apud Concil. Nic. 2. Act. 6. p.

(f) ἐν γὰρ τοῖς πίναξι τὰ σαρκικὰ πρόσωπα τῶν ἁγίων διὰ χρωμάτων δείκνυμεν ἡμῖν ἐκτυπῶν. Ibid. p. 484.

2. They plainly tell us, that the firſt thing they taught their Converts, was the contempt of Images. (g) *We plainly ſhew forth the gravity*, or decorum, *of our Principles, and do not hide them, as* Celſus *doth imagine, ſeeing even to thoſe who are firſt entred among us, we teach the contempt of Idols, and of all Images*, ſaith *Origen*. (h) *God*, ſaith he, *cannot wholly overlook the Chriſtians, becauſe they are the Men who deſpiſe Images of humane Art, and endeavour to aſcend by Reaſon unto God himſelf; they tranſcended not only Images, but the whole frame of Creatures to aſcend to the God of all the World.*

(g) Τοῖς πρώτοις εἰσαγομένοις καταφρόνησιν τῶν πάντων ἀγαλμάτων ἐμποιήσωμεν. In Celſum, l. 3. p. 120.

(h) Τὰ μὲν ὑπ' ἀνθρωπίνης τέχνης ὑπεροφθεῖσιν. L. 8. p. 412. γὼ ὑπερίδω ἂν μὲ ἀμόσιον ἀγάλματα, &c. l. 2. p. 91.

3. They add, that they were taught thus to abandon, and forſake all Images and Statues by the *Religion* they embraced, and by the Doctrine of the *Holy Jeſus*.

(i) *The Chriſtian Doctrine*, ſaith *Origen*, *doth not permit them to be ſollicitous about Images and Statues, or about the Works of God, but to tranſcend them, and to lift up the Soul to the Creator.* (k) *They, by the Doctrine of Jeſus Chriſt*, ſaith he, *are moved to relinquiſh all Images and Statues, and to look up, by the Word, unto the Father.* Again, (l) *The Chriſtian*, ſaith He, *doth not look upon Images, for he is taught by Chriſt to ſeek nothing which is*

(i) μὴ τυπτάζειν περὶ τὰ ἀγάλματα, ἢ τὰ ἱδρύματα. L. 5. p. 255.

(k) Διὰ τοῦ Ἰησοῦ τῆς Χριστοῦ διδασκαλίας καταλείσειν πάντα ἀγάλματα ἢ ἱδρύματα. L. 7. p. 359.

(l) ἴσμεν γὰρ ὅτι τῆς Ἰησοῦ μηδὲν μικρὸν τυτίσιν αἰδιτὸν ζητεῖν. L. 7. p. 362.

little

little or ſenſible, but only thoſe things which are Great, and truly Divine. He adds, That (m) *the Prophets had foretold of the coming of Chriſt to cauſe them to deſiſt from the worſhip of Idols, and of Images, and of Damons.* (n) *Other Nations, as the* Scythians, Africans, &c. *abſtain from Images,* ſaith he; *but they do it not upon the ſame account upon which we Jews and Chriſtians are averſe from it, for we abſtain by reaſon of the Commandment, which ſaith, Thou ſhalt not make to thy ſelf an Idol, nor the ſimilitude of any thing in Heaven or Earth; which things do not only cauſe us to reject Images, but make us ready to die, rather than we will defile our conception of God with any ſuch Impiety.*

(m) Περφητῶν αἰεὶ τὴ τῦ Ιησῦ ἐπιδημίας ἀφισάνΘ τὴ ὑπὸ τῶ ἀγαλμάτων θεραπείας.

(n) ὐ μόνον ἐκτρέπονται ἀγάλματα, ἀλλὰ κ ἀπεθήσκειν ἑτοίμως ἔχοντες, &c. L. 7. p. 375.

Arnobius ſaith, That (o) *Chriſt had elevated the Chriſtian from fruitleſs ſigns made of vile Earth, to the Stars, and Heaven, and made us to preſent our Prayers and Supplications to the God of all things.*

(o) Qui ab ſignis inertibus atque ex viliſſimo formatis luto ad Sydera ſublevavit & Cœlum. *Adv. Gent.* L. 1. p. 22.

§. 4. 4. They ſay, that it was proper to the *Heathens* to make and worſhip Images; and it is frequent among the *Fathers*, to call them Worſhippers of Images, inſtead of *Heathens*, and to deſcribe the *Chriſtian* as one who hath left off, and hath renounced that practice. (p) *Clemens Alexandrinus* ſpeaks to the *Heathens* thus; *Art hath deceived you with its Deluſions, leading you to honour Images and Pictures.* (q) *We are not like the* Getæ, *and* Cilicians, *and other Nations, to which we are compared by* Celſus. *For they provide Images for their Gods; but we,* ſaith *Origen, remove from God all Honour by ſuch things, as judging them more fit for Devils.* And again, he repreſents them as Men, (r) *who having fallen from the true knowledge of God, under a vain Imagination of Piety, worſhip Images:* And he repreſents the *Chriſtians*, as thoſe who *by the Conduct of the Word, or Reaſon, aſcended from Wood and Stone, Silver and Gold, and all that was precious in the World, to the Creator of all things.* (s) *What Enſign do we bear before us,* ſaith *Tertullian, but that firſt Wiſdom, which inſtructs us not to worſhip the frivolous Works of Mens Hands, that Abſtinence where-*

(p) Πεϛαζῶπα ὁδὶ τὸ πιμᾶν κ προσκυνεῖν ἀγάλματα κ ζῶα. Admon. p. 39. A.

(q) ἡμῖς ὃ τιμῶ διὰ τῶν τοιύτων τιμὴν ἀνελόντες ἀπὸ τῦ θεῦ ὡς ἀρμοζόντων μᾶλλον δαιμονίοις. L. 3. p. 131.

(r) φαντασία δ' ἀυσεβείας ἀγάλματα σέβοντες. L. 4. p. 177.

(s) Quid enim inſigne preferimus niſi primam ſapientiam qua frivola humanæ manus opera non adoramus: qui vult intelligere qui ſunt Chriſtiani iſtis indiciis utatur neceſſe eſt. Ad Nat. l. 1. c. 5.

by

by we do refrain from the Goods of others, &c. *He that will understand who are Christians, must know them by these Marks and Tokens.* (t) *You are the Men who make Images of Gold*, saith *Arnobius*, *which we Christians cease to do.* (u) *This is the Doctrine of the Holy Prophets which we Christians follow; this is our Wisdom, which they who either worship Images, or defend vain Philosophy, deride.* (x) *Innumerable of all Nations*, saith *Origen*, *are turned to the Christian Faith, not without the great hatred of those who worshipp'd Images*; whereas they who have left all Images and Statues, is his description of the *Christians*.

(t) Vos simula ra effingitis ex auro, *l.* 2. *p.* 98. Quæ quidem nos cessamus facere, *l.* 6. *p.* 189.

(u) Isti qui fragilia colunt. *L.* 7. *c.* 26.

(x) Eorum qui simulacra venerabantur. ἀρχ. *L.* 4. *c.* 1.

Accordingly we find the *Fathers* still representing this as an *Heathenish Custom.* (y) *If you speak of the Greeks, and other Heathens*, saith *Theophilus*, *they are the Men who worship* ἀπείκονίσματα νεκρῶν ἀνθρώπων, *the Images of dead Men.* (z) Helen, *when she had found the Cross, did worship Christ, but not the Wood, because that*, saith St. *Ambrose*, *was the Error of the Heathens.* (a) *It is no marvel*, saith *Eusebius*, *that those of the Heathens, who of old were cured by our Saviour, should do such things*, (*i. e.* erect his Image, as did the Woman cured of her bloody Issue) *since we have seen the Images of the Apostles*, Paul *and* Peter, *yea, and of Christ himself, kept painted with Colours on Tables, for that of old they were wont imprudently, by an Heathenish Custom, thus to honour them whom they counted their Saviours, or Benefactors.* This therefore was an *Heathenish*, and not a *Christian Custom*: For had *Christians* customarily had such *Statues*, and *Pictures*, why doth *Eusebius* make this a Badg of *Heathenism?* Why doth he say, *It was no marvel that Heathens should do thus?* If the Images of *Christ*, and his *Apostles*, had been then common in all *Christian* Oratories, why is it mention'd as so rare a thing that *he had seen them?* Why, lastly, doth he say that this was done ἀφυλακτῶς, that is, according to *Valesius*, *imprudently, and inconsiderately?* *Adamantius* the *Manichean* cites those words of the second Commandment, *See that you make no Effigies, or Images, for I am a jealous God*, to reprehend the Zeal of the God of the Old Testament; to which St. *Austin* answers,

(y) Ad Autolyc. l. 1. p. 76.

(z) Hic enim Gentilis est error. Orat. de obit. *Theod.* p. 61.

(a) Ὡς εἰκὸς τῶν παλαιῶν ἀπροφυλακτῶς διὰ συνηθείας ἐθνικῆς συνηθείᾳ παρ' ἑαυτοῖς τοῦτον τιμᾶν εἰωθότων ὡς τε τεύτου. Hist. Eccles. l. 7. c. 18.

Effigies & Imagines. Contra Adam. cap. 13.

(b) Vult ergo videri favere ſe ſimulacris, quod propterea faciunt ut miſerrim & veſanæ ſuæ ſectæ etiam paganorum concilient benevolentiam. *Ibid.*

(c) Ob religionis honorem aut aliquam venerationem more Gentilium. De Imag. p. 248.

(d) Ex conſuetudine Idololatriæ peſtiſera. p. 252.

anſwers, That (b) *he only quarrels with God's Zeal, becauſe it forbad Images, and ſo would ſeem to favour Images, which,* ſaith he, *theſe Men do to conciliate the favour of the Heathens to their mad and miſerable Sect,* where we learn, not only that *Simulacra* and *Imagines,* are with St. *Auſtin* the ſame thing, but alſo that it was only *Heathens* who then favoured Images, and thoſe who had a kindneſs for them. *Agobardus* in the 9th Century, ſaith, That (c) *to uſe the Images of the Apoſtles, or our Lord himſelf, for the Honour of Religion, or any Veneration, is to uſe them after the manner of the Heathens,* and that *if* Conſtantine *did adore the Images of St.* Peter *and* Paul, (d) *he did it from the peſtiferous Cuſtom of Idolatry.* So generally and ſo lately was this eſteemed an *Heathenish* and *Idolatrous* Cuſtom by the *Fathers* of the Church.

§. 5. 5. This thing was ſo notorious to the *Heathens,* that they object it to the *Chriſtians* as their Crime, that they had no Images, that they would not make, would not endure, much leſs venerate them, and that they laugh'd at thoſe who did. *Celſus objects,* ſaith *Origen,* That (e) *we avoid the making of Images.* And again, (f) *In this, that they will not endure Images, they are like unto the* Scythians, *&c. and other irreligious and lawleſs Nations, who dedicate no Image to their Gods, and count them Fools that do ſo.* And a third time; *thou laugh'ſt at our Images.* (g) *For this cauſe you lay great Impiety to our charge,* ſaith *Arnobius, becauſe we make no Images, or ſhape of any of the Gods.* In a word, When *Adrian* the Emperor had commanded that (h) *Temples ſhould be made in all Cities without Images,* it was by them conjectured that *he made them for Chriſt,* ſaith *Lampridius*; who adds, That *he was forbidden to proceed in this Enterpriſe, by thoſe who, conſulting the Oracles, found that all Men would turn Chriſtians, if this, according to their wiſhes, ſhould fall out.* Whence evident it is that it was not the uſe of *Chriſtians* then to have *Images* in

(i) Ἡμᾶς ἀγάλματα ἰδεῖν φεύγειν. L. 8. p. 389, 404.

(f) Οὐκ ἀνίχνευται ἀγάλματα διὰ τὸ Σκύθαι τοῦτο. L. 7. p. 373.

(g) Quod non deorum alicujus ſimulacrum conſtituamus aut formam. L. 6. p. 189.

(h) Chriſto Templum facere voluit [Severus] quod & Adrianus cogitaſſe fertur, qui Templa in omnibus civitatibus ſine ſimulacris juſſerat fieri. Hiſt. Auguſt. c. 43. Qui conſulentes ſacra, repererunt omnes Chriſtianos fieri, ſi id optato eveniſſet. *Ibid.*

in *Churches*, but that the contrary was *according to their wiſhes.*

6*ly*, If we conſider what the *Fathers* anſwered to this Accuſation of the *Heathens*, we ſhall more fully be convinced, that they did not venerate, but did intirely reject the uſe of *Images*, as vain, ridiculous, and inconſiſtent with the *Chriſtian* Faith, and the true worſhip of a *Deity*. For,

Whereas the *Heathens* complain'd that *Chriſtians* laughed at their Images. That *Origen* replies, *(i) that they did not laugh at the inſenſate Statues, but at thoſe who worſhipped them.* And he juſtifies this practice of the *Chriſtians*, by ſaying, That *(k) any Man of ſound Reaſon could not but laugh at them who look'd upon Images, and by the contemplation of them, thought to aſcend from what was ſeen, and was a Symbol, to what was underſtood.*

(i) Οὐδὲ καταγελῶμεν τῶν ἀψύχων ζοάνων, ἀλλ' ἐπὶ ἀ-ξιᾳ τῶν σεβομένων αὐτοῖς. L. 8. p. 404.

(k) Τίς γὰρ νοῦν ἔχων ἂν καταγελάσειε τῶν ἐμφερῶς τοῖς ἀγάλμασιν, &c. l. 7. p. 362.

2*ly*, They anſwer, by diſtinguiſhing betwixt ſuch *Images* as were the work of an Artificer, ſaying, That theſe they did reject; and ſuch as were ſpiritual, conſiſting in the reſemblance of the Vertues and Perfections of their Lord, and theſe they owned, as acceptable to God, and ſuch as they regarded. *(l) The Images which are agreeable to God*, ſaith *Origen*, *are not ſuch as are framed by ſervile Artiſts, but thoſe Vertues which are formed in us by the Word of God, and are the Imitations of the Firſt Born of the Creation, in whom are the Examples of Juſtice, Temperance, Fortitude, Prudence, and Godlineſs, and all other Vertues. (m) In all therefore who are furniſhed with theſe Vertues, are the Images with which we think it meet to honour the Prototype of all Images, the Image of the Inviſible God, his only Son*; and *(n) they who put off the old Man, with his Works, and put on the New, which is renewed in Knowledg according to the Image of him that created him, by receiving this Image of their Creator, make ſuch Images in themſelves as God regards*, inſinuating, that God liked no other. *(o) In ſum*, ſaith he, *all Chriſtians do attempt to make ſuch Images, as we have now related, not ſuch as have no Life or Senſe, nor ſuch in which wicked Damons may reſide*; that is neither ſuch Images as were in uſe amongſt the *Heathens*, nor ſuch as are now uſed by the *Church*

(l) Ἀγάλματα δὲ πρέποντα θεῷ, οὐκ ὑπὸ βαναύσων τεχνιτῶν κατασκευασμένα, &c. L. 8. p. 389.

(m) Ἐν πᾶσιν οὖν ἔστιν ἀγάλ-ματα δεῖ πρέπον εἶναι πι-στεύεσθαι πωλεῖσθαι τὸ πρω-τότυπον πάντων ἀγαλμάτων. Ibid.

(n) Ἀγάλματα ἐν ἑαυτοῖς ποιῶσιν οἷπερ βούλεται ὁ θεὸς πᾶσι θεός. Ibid.

(o) οὐκ ἄψυχα καὶ ἀναίσθητα, οὐδ' ἃ δαιμόνων λυμήνα.

of *Rome*, for theirs, I ſuppoſe, have neither Life nor Senſe: (p) *Let therefore any Man that will*, ſaith he, *compare the Images I have now mentioned, framed in the Souls of pious Perſons, with the Images of* Phidias, *and* Polycletus, *and the like, and he will manifeſtly diſcern that the latter are void of Life, and corrupted by Time:* and therefore he concludes, That *there is no compare betwixt the Images of Chriſtians, and of Heathens.* So that the Images which are obnoxious to the Injuries of Time, and which are void of Life and Senſe, were then accounted *Heathen Images*, the Images of *Chriſtians* were then only thoſe which are framed in the immortal Souls of Men. According to that of *Theodotus Ancyranus*, (q) *We have no Tradition to form the Images of Saints in material Colours, but we are taught to expreſs their Vertues, recorded in the Writings concerning them, as their living Images.* And that of *Amphilochius*, (r) *We are not concerned to frame the fleſhly Perſons of the Saints by Colours upon Tables, but to imitate the Vertues of their Converſations.*

(p) Ἐκεῖνα μὲ ϗ ἄψυχα εἶναι ϗ χείνω ἀθεώρητα. Ταῦτα ϗ ἐν τῇ ἀθανάτῳ μόνον ψυχῇ ὑδρεμία συγκεισὶς ἐστιν ϑῆ παρ' ἡμῖν σοφὸς τὰ ἀγάλματα ϑῆ ἐδρῶν. Ibid. p. 390, 391.

(q) Ἀλλὰ τὰς τῶτων ἀρετὰς ὅτον τπας ἐμψύχους εἰκόνας ἀναμάτλαστας διδάγμεθα. Apud Conc. Nic. 2. Conc. To. 7. p. 492.

(r) Οὐ γὸ τοῖς πίναξι τὰ σαρκικὰ πρώπατα ϑῆ ἀγίων διὰ χρωμάτων ὀπτεμελὲς ἡμῖν ἐντυπῶν. Ibid. p. 484.

3. To the Compariſon made by *Celſus* betwixt them and the *Scythians*, *Moors*, and *Perſians* in this Matter, *Origen* replies, (s) That *it is true, both they and Chriſtians were averſe from Images, but then the Chriſtians rejected them on better Grounds than Heathens did*, viz. *becauſe they would not violate the Commandment forbidding the uſe of them, and becauſe they dreaded to debaſe the Divine Worſhip, by bringing it down to Matter ſhaped in ſuch a Manner and Figure. And* (t) *becauſe finding by the Doctrine of Chriſt the way of Piety towards God, they avoided thoſe things which by appearance of Piety made Men wicked.* Which paſſages aſſure us, not only that the *Chriſtians* of thoſe Times abſtained from all religious uſe of *Images*, but alſo that they did it in obedience to the Doctrine of *Chriſt*, and the *Commandment* forbidding it, *i.e.* upon the very Motives which move us to do ſo.

(s) Κατάγειν τλὼ εἰς τὸ ϑεῖον ϑρησκείαν ὅτι τλὼ τοιαύτην ὕλην ὑπτοῦ ἐχμα πεμένην. L. 4. p. 374.

(t) Ἐυρόντες ὅτι διὰ τλὼ Ιησᾶ διδασκαλίαν ἡ τρόπον ἡ εἰς τὸ ϑεῖον ἐυσεβείας φεύγμεν τὰ φαντασία ἐυσεβείας ἀθεβεῖς πιῆρτα. L. 8. p. 391.

4ly, *Arnobius* in anſwer to the ſame Objection of the *Heathens*, That *Chriſtians* did contemn the Deities, becauſe they had

had *no Images of any of them, nor did they worship their Effigies*; whereas (u) *the Heathens made, and with religious Observation did regard them*; gives this reason why the *Christians* had them not, *viz.* (x) *Because*, (saith he) *we do conceive, that if they certainly be Gods whom we worship, and have that eminence which by that name is signified, they will deride, or be offended with such kind of Honour.* 2*ly*, He tells them, that he is not able to determine, (y) *whether they themselves do this seriously, or with intention to deride what they pretend to worship: For* (z) *if it be certain*, saith he, *they are Gods whom you worship, and that they have their Habitation in the highest Heavens, what reason can induce you to frame these Images of them?* Which Reason doth as much concern the *Roman Images*, for they are *Images* of *Christ*, the *Virgin Mother*, and of those Saints and Martyrs whom they suppose to *live in Heaven*. 3*ly*, He calls upon the *Heathens* to clear up their Understandings, and consider, That (a) *those Images before which they lie prostrate, and which they humbly adore, are Wood, Stones, Brass, Silver, or Gold*; and such are also all the Images of *Roman Catholicks*. And having urged these, and many other Arguments, he concludes, (b) *He had sufficiently demonstrated how vainly Images were made.* Whence evident it is, that *Christians* then esteemed it a vain ridiculous thing, and a dishonour to that *Jesus* whom they owned as God, to worship him by *Images*, and that they had no Image of any thing in Heaven. And indeed, the very silence of the *Christians*, as to the Matter of *Images*, when they professedly reply to this Impeachment of the *Heathens*, is a sufficient Argument that they allowed no use of Images in their Religious Worship, and that they paid no Veneration to them: For should any *Heathen* now object against the *Church* of *Rome*, That *they had no Images, would they not answer, They had the Images of Christ, his Virgin Mother, and of his Blessed Saints and Martyrs?* This therefore should in honesty and reason have been the Answer of the *Ancient Christians* to the like Objection

(u) Sequitur ut de simulacris dicamus quæ multa arte componitis & religiosa observatione curatis. *L.6.p.*194.

(x) Honorum hæc genera aut risui habere si rideant, aut indignè perpeti. *P.*189.

(y) Utrumne istud serio & cum proposito faciatis gravi, an ridendo res ipsas. *Ibid. p.* 194.

(z) Si enim certum est apud vos Deos esse quos veneremini, atq; in summis cœli regionibus degere, quæ ratio est, ut simulacra ista fingantur à vobis? *p.* 195.

(a) Simulacra ista, quæ templis in omnibus prostrati, & humiles adoratis, ossa, lapides, æra sunt, *&c.* p 200.

(b) Satis demonstratum est quam inaniter fiant simulacra, p. 210.

jection of the *Heathens* made againſt them, had it been ſuitable to the received Principles and Practice of their Times.

Moreover the *Heathens*, as *Lactantius* informs us, thought an Image ſo very requiſite to the performance of Religious Worſhip, That (c) *they imagined there could be no Religion where there was no Image.* And this induced them to conceive, that albeit they knew not of any *Images* the *Chriſtians* uſed, yet had they ſome concealed amongſt them. And hence *Cæcilius* asks the *Chriſtians*, (d) *Why is it that you hide and conceal the Thing you worſhip, be it what it will? Why have you no Altars, no Temples, no known Images?* not doubting but they had ſome Images concealed. To this Imagination of the *Heathens*, *Origen* thus replies, *We openly declare the venerable Principles of our Religion, and do not hide them as* Celſus *doth imagine, for we teach our Converts the contempt of Idols, and of all Images.* *Octavius* alſo takes notice of it in theſe words; (e) *You think we hide what we worſhip, if we have not Temples with Images and Altars.* And then he anſwers in behalf of *Chriſtians*, with a free inſinuation that they had no ſuch things, and gives theſe Reaſons why they had them not; *What Image ſhall I make of God, ſince if you rightly do eſteem it, Man is the Image of his Maker? What Temple ſhall I build, when the whole World cannot contain him? What Sacrifices ſhould I offer, ſince a good Soul and pure Mind is the Offering that he will accept?* (f) *theſe* (and not Temples, Images, or Victims) *are the holy Services which we preſent unto our God.* Whence it is evident that Images were not admitted then amongſt the *Sacra* of the *Chriſtians*; and that they held it not convenient to make an Image of that *Jeſus* whom they aſſerted to be God.

(c) Nec ullam Religionem putant, ubicunque illa non fulſerint. *L. 2. c. 6. p. 169. Ed. Leyd.*

(d) Cur occultare quidquid illud colunt magnopere nituntur? cur nullas aras habent, templa nulla, nulla nota ſimulacra? *P. 10.*

L. 3. p. 120.

(e) Putatis nos occultare quod colimus ſi delubra & aras non habemus,—quod enim ſimulacrum Deo fingam cum ſi rectè exiſtimes ſit Dei homo ſimulacrum? p. 36.

(f) Hæc noſtra ſacrificia, hæc Dei Sacra ſunt. *Ibid.*

Now briefly to reflect upon theſe things; Can it be reaſonably imagined, that they who ſo expreſly tell us, *They had no Tradition to make the Images of Saints, no ſenſible Image, no Images of their Bodies*; and that *they knew no vain Figures of Images*; that they who declare that they themſelves *deſpiſed*, and *taught their Converts the contempt of Images*; that their *Religion*, and their *Saviour*, taught them not to be ſollicitous about them, but

but *to relinquish, abstain from*, and *to abandon* them; that they who teach that it *was proper to the Heathens* to honour Images and Pictures; that the Custom was *Heathenish* and *Idolatrous*, and only *fit for Damons*; and that *Christians* were to be known by this, that *they would not adore the Works of Mens Hands*; that *they had left all Images and Statues, and that this was their wisdom*; that they to whom it was continually objected by the *Heathens*, that *they neither had*, nor *would endure Images*; that they *avoided the making Statues*, and *laughed at them* who did it: And who in answer to these things, not only do confess the thing, but also justify and glory in it, telling their Adversaries, That Images were vainly made by him, *who was the Image of his Maker*, and should make no other Images; that *they deservedly laughed at them*; and that the *Heavenly Powers themselves, if they were subject to that Passion, would laugh* at such Votaries; I say, Can it be reasonably conceiv'd, That they who say such things, should make it matter of their *Faith*, that Images were to be worshipped, and in their constant practice should adore the *Images* of *Christ*, and of his *Saints*?

§. 6. Nor do the *Fathers* only declare, in their *Apologies* and Conflicts with the *Heathens*, they had no Images; but they commend themselves, and others, upon that account, and say, it was a thing to be commended, both in them and others. And,

On this account they mightily commend the *Jewish Polity*, because it taught them, not only to transcend all Images, but all created Beings, and to ascend to the Creator of the World, saying, That *(g) he that doth inspect their Laws and Constitutions, will find, that they were Men who had a shadow of the Heavenly Life on Earth, because they had no Image-makers in their Common-Wealth.*

(g) Διαιρεῖν ἀ μόνον ἀγάλματα. Orig. adv. Celsum l. 2. p. 91. Οὐδεὶς γὰρ εἰκόνας ποιεῖ τῶν. L. 4. p. 181.

As for themselves, they declared, That they on this account *(h) were Men, or something more excellent than Men, because they did not venerate, but did transcend all Images, and go immediately to God.* And *(i) if we do not worship Statues, and cold Images, like to those dead Men which they represent, do we not deserve praise rather than punishment*, saith *Tertullian, for the refusal of this ancient Error?*

(h) Ἀνθρωποι ἦ, καὶ εἴ τι ἀνθρώπων τιμιώτερον. L. 4. p. 177.

(i) Nonne laudem magis quam pœnam merebatur repudium agniti Erroris. *Apol.* cap. 12.

Yea,

Yea, they declare their humble confidence, That (k) *God would not overlook them, but vouchsafe them some manifestation of his Goodness, and give them some Fruit of his Providence, amongst other Reasons for the very Cause, because they, despising Images of Humane Art, endeavoured directly by Reason to ascend to God.*

(k) Νὴ τοῦτο ἐφρόντισεν ὁ Θεὸς, ἀλλὰ αὐτοῖς τινα ὀπτασίαν γενέσθαι. L. 8. p. 412. Καὶ τούτοις ἀπονέμας καρπὸν τῆς σοφίας αὐτοῦ. Ibid.

And lastly, As for those *Heathens*, who for some time worshipped the Deity without *Images*, they say, They served God (l) *more purely when they had no Images*; and that *their Religion would have been better had they done so still*. But as for those who retained them, and looked upon them when they worshipped, or did esteem them Sacred, they declared, they could not but look upon them (m) *as Men of a lame and infirm Mind*, they could not *but laugh at their folly*. And they do frequently apply that passage of the *Psalmist* to them, (n) *They that make them, are like unto them*; as judging it the extremity of Error in them who had the use of Reason, to worship Stocks and Stones. Now sure we cannot reasonably think these *Fathers* practised themselves what they thus laughed at, and condemned in others: That they admired the *Jewish Polity*, because it did permit no Images in their Sacred Worship, and yet conceived these things not only well consistent with, but even an advantage to the *Christian Polity*; or that, at the same time, they could conceive themselves praise-worthy for rejecting, and even despising Images of humane Art; and yet not only have them, but think them worthy of their Veneration, and by them should ascend unto that *Jesus* whom they owned as their God: We therefore may be well assured from these Sayings, that the *Christians* of those times did not look upon Images when they performed their Worship to God the *Father*, or his Son *Christ Jesus*. And to assure us yet farther that they did not do it, they inform us, that when they paid their Worship to the due Object of it, they did *shut their Eyes*, and thought it was their Duty so to do; and that this practice did enable them the better to lift up their Minds to God.

(l) Dicit Antiquos Romanos plusquam annos 150, Deos sine simulacro coluisse, quod si adhuc remansisset castius Dii observarentur. *Aug.* de C. D. l. 4. c. 13. Agob. de Imag. §. 24.

(m) Orig. l. 7. p. 362, 367.

(n) August. & Theodoret. in *Psal.* 113.

Origen,

Origen, in allusion to those words of *Christ*; *I am come into the World, that they who see not, may see; and they who see, may be made blind*, saith, That (o) *the Word makes the Eyes of the Soul to see, but blinds those of the Senses, that the Soul may without distraction behold what it ought: if therefore any Man act after the manner of Christians, the Eye of his Soul is open'd, but that of his Sense is shut; and by how much more he openeth his better Eye, and shuts the Eyes of his Senses, by so much more he seeth, and contemplates better God, and his Son, who is the Word and Wisdom.* And again, (p) *Even the meanest Christian shutting the Eyes of his sense, and opening those of his Soul, transcends all the whole World, and shames the wise Men of the World, who, ἐνορῶντες τοῖς ἀγάλμασι, looking upon Images, by contemplation of them, do endeavour to erect their Minds to God.* St. *Basil* saith thus, (q) *I do not confess with my Lips, that I may appear to many so to do, but, shutting my Eyes, inwardly in my Heart, I shew my inward groanings to him that seeth in secret:* They therefore doubtless thought not *Images* then needful to excite Devotion, or to move compunction in them, though by the (r) Second *Nicene* Council they were afterwards declared useful to these Ends.

(o) Παντὸς ὃν τοῦ χριστιανίζοντος ὁ μὲν νοῦς φωτίζεται καὶ ὁ τῆς ψυχῆς ὀφθαλμὸς ἀνοίγεται ὁ δὲ τοῦ σώματος ὀφθαλμὸς μύεται. l. 7. p. 358.

(p) Χριστιανὸς δὲ καὶ ὁ ἰδιώτης μύσας τοὺς τοῦ σώματος ὀφθαλμοὺς ὑπεραναβαίνει τὸν ὅλον κόσμον. p. 362.

(q) Ἐν αὐτῇ τῇ καρδίᾳ ὁμολογῶ μόνῳ. In *Psalm.* 37. To. 1. p. 208.

(r) *Act.* 2. p. 103.

§. 7. And therefore whereas *Heathens* had many of the same pretences for having, and for using Images in their solemn Worship, which that *Nicene* Council, and the Church of *Rome* have since took up, the Sayings of the *Fathers* equally confute them both. For,

1. Whereas the *Trent* Catechism saith, That the having Images in Churches, and the giving Worship and Respect unto them, tends, *maximo Fidelium bono*, (s) *to the great benefit of the Faithful.* And the Second *Nicene* Council doth frequently in effect declare the same. *Theodotus* smartly puts this Question to those who used them in his Time; (t) *Let them say, who do erect such Forms, What profit can redound unto them by so doing? or to what spiritual Contemplation are they led by that remembrance?* (u) *Clemens* of *Alexandria* expressly saith, That they are, ἀργὰ καὶ βέβηλα, *vain, and Prophane.* (w) *Lactan-*

(s) *Part.* 3. *cap.* 2. *Sect.* 24.

(t) Εἰπάτωσαν οἱ τὰς τοιάσδε ἀναπλάττοντες μορφὰς τίνος ὠφελείας ἕνεκα τούτων ἄρα κατασκευάζουσιν ὠφελείας ἢ ἐν τίνι διὰ τὴν τούτων ἀναμνήσεως ἀναγόμενοι πνευματικὴν θεωρίαν; Conc. Nic. p. 492.

(u) Strom. 7. p. 714.

(w) L. 2. §. 5. p. 161.

tius,

tius, that they are, *insensibilia & vana, vain and insensate things.* *Origen* and St. *Austin*, That they were *dangerous* and *hurtful* to the *Christians*, and for that cause avoided by them.

2. Whereas the *Heathens* said, That they used their Images (*x*) *only to represent things invisible, by what was visible; and to teach them, as it were, to read the Things concerning the Gods out of these Image-Books*; that these Things were as Letters which did instruct them in the Knowledg of God, and by inspection of which they attained unto it: That the Divinity was to be propounded to the Mind, and these Things only to be used, (*y*) *to bring God to their remembrance, and, as it were, a Manuduction, or way to bring him to their Minds.* That they were but (*z*) *as Glasses whereby to represent God to them*; and that they ought to be approved, ὃ ταῦτα τιμᾶντες, ἀλλὰ διὰ τούτων τὸ θεῖον, *who do not worship them, but by them the Godhead.* The *Fathers* having mentioned these Notions of the *Heathen Wisdom*, say, That nothing can be more ridiculous, and greater matter of their shame; and that they are more like to (*a*) *writers of Fables, than Divines*; that *God was not honoured by such Symbols*; that they who *know the Truth, ought not to think to honour the Divine Vertues by Images made of insensate Matter*, but they *should openly teach all, not to admire things obvious to Sense, but only the invisible Maker of them, and worship his invisible and incorporeal Vertues, not thinking to honour the Divinity with insensate Statues, which can have nothing well-pleasing to God, nor be the Images of Divine Powers, but with sound Doctrine, and a pure Mind.* By all which Sayings, they equally condemn the *Symbolical* Images of the *S. Trinity* and *God the Father*, tacitly allowed by the (*b*) *Trent Council* in these words, *(When 'tis expedient for the unlearned, in Figures, to express the Histories and Narratives of Holy Scripture, they must be taught, That the Divinity is not therefore pictured, as if it could be seen by a corporeal Eye, or express'd by Colours, or by Figures)* and † received generally in all *Roman Churches.*

(*x*) Τὰ ἀεὶ θεῶν γράμματα καθάπερ ἐκ βιβλων ἢ ἀγαλματικῶν. porphyr. apud *Eusib.* præpar. Evang. l. 3. c. 7.

(*y*) Max. Tyr. dissert. 38. p. 370, 377.

(*z*) Plutarch. de Iside & Osir. p. 382.

(*a*) Ταῦτα μὲ ὅπως ἐκεῖνοι μυθολογοῦσιν, ὁ δὲ θεολογοῦσιν. Athanas. contr. Gent. p. 21, 23. Euseb. præpar. Evang. l. 3. c. 13. l. 5. c. 14.

(*b*) Doceatur populus non propterea divinitatem figurari, quasi corporeis oculis conspici, aut coloribus vel figuris exprimi possit. *Sess.* 25. Jam enim receptæ sunt fere ubique.

† Bell. de Rel. Sanct. l. 2. c. 8.

And,

And, 2*ly*, whereas the (c) *Nicene Council*, and the *Roman Church* have introduced Images of *Christ*, the *Blessed Virgin*, and the *Saints*, under the same pretence; as tending, 1. to Instruction, *viz. The Images of Christ being framed*, say they, *that his Incarnation may be made known to all*; and the Images of the *Apostles*, *Prophets*, *Martyrs*, to be a *short VVriting*, and *Excitation*, and *teaching of the People*, especially the *most simple*. And, 2*ly*, for the *remembrance of the Prototypes*. I say, whereas these are the *Romish* and the *Nicene* Pleas, the *Fathers* do expressly say, (d) *They cared not to make any such Images of Saints, because they had no need of them*; (e) they knew not *to what spiritual contemplation they could be erected by such remembrance of them*; they had the Writings of the *Saints*, which were their living *Images*, and with them were content. St. *Austin*, speaking of some who said, That *our Lord Christ had written Books of Magick, and committed them to St.* Peter *and* Paul; he conjectures, that they therefore made mention (f) *of these two Apostles, because they had in many places, particularly at* Rome, *seen those two pictur'd with him.* And then he adds, (g) *So verily deserve they to err, who sought Christ and his Apostles, not in the Holy Bibles, but on painted VValls*; an Expression which deserves to be considered by them, who have taken from them those Books in which St. *Austin* judged it fit to seek *Christ* and his *Apostles*, and substituted in their room these *VVall Lecturers*, which it is evident he approved not of. And much less the *Council* of *Frankford*, witness these words; (h) *VVhat madness is it to say, That by a painted Image we may come to the memory of Christ's Presence on Earth. Oh unhappy Memory! which, that it may remember Christ, who never should recede out of the mind of a good Man, needs the beholding of an Image.*

(c) Ἵνα γνωρίζηται τῶν ἡ ἐνσαρκος αὐτῆς οἰκονομία. — εἰς ἐντύπωσιν χαρᾶς καὶ διδασκαλίαν τοῦ λαοῦ μάλιστα τοῦ ἀπλουστέρου. Act. 1. p. 60.

(d) Ὅτι οὐ χρήζουσι αὐτῶν. Amphil. apud 2. Nic. Concil. Act. 6. p. 484.

(e) Διὰ τί τύπων ἀναμνήσεως. Theodot. ibid. p. 482.

(f) Credo quod pluribus locis simul cum illo pictos viderunt.

(g) Sic omnino errare meruerunt qui Christum & Apostolos ejus non in Sanctis codicibus, sed in pictis parietibus quæsierint. De Cons. Evang. L. 1. c. 10.

(h) Quæ vesania est dicere per imaginem ad memoriam veniemus de ejus in terra præsentia. *Lib. Carol.* l. 4. c. 2.

3. The *Heathens* say, That by beholding of their *Images* and *Statues* they ascended to the *Prototype*; and that their *Images* were invented for this End, confessing, That if any one was able streight to erect his Soul to Heaven, and go directly

directly to God, (i) ἀδύνατον ἦσαν διὰ τούτων ἀγαλμάτων, *such, in likelihood, could need no Images.* The Second (k) *Nicene Council* in like manner ſaith, That *they worſhip the Images of Chriſt, his Bleſſed Mother, and the Saints, That by their Pictures they may be able to aſcend, by Memory, unto the Prototype.* And *becauſe the more they view their Images, the better are they exeited to the remembrance and deſire of the Prototype, and to give honorary Worſhip to the Images.* Now this, as you have heard, the *Fathers* have declared to be the very thing for which they laught at the *Philoſophers*, that by looking upon Images and Symbols, they thought to aſcend to what was underſtood and repreſented by them, declaring, That *Chriſtianity* taught them to overlook theſe things, and to aſcend immediately to God, and to his Son; and that the *rudeſt Chriſtian* did ſo, by ſhutting of his bodily Eyes, and not by looking upon what was ſenſible. Accordingly the (l) *Council* of *Frankford* teacheth, That *to contemplate Chriſt, who is the Vertue and Wiſdom of God; or to behold the Vertues, which by God were derived upon his Saints, they needed not that corporeal ſight which was common to them with unreaſonable Creatures, but the Spiritual only.*

(i) Max. Tyr. diſſert. 38. p 369.

(k) Ὡς διὰ τῶν ἀναζωγραφήσεως εἰς ἀνάμνησιν καὶ μνήμην ἀνάγεσθαι δύνασθαι πρὸς τὸ πρωτότυπον. Act. 4. p. 320. Διαίσθησις πρὸς τὸν διὰ πρωτοτύπων μνήμην καὶ ἐπιτίμησιν. Act. 7. p. 556.

(l) Non corporeus nobis viſus, ſed Spiritualis eſt neceſſarius. *Lib. Carol. l. 2. c. 21.*

4*ly*, The *Fathers* of the Second *Nicene* Council, do not only ſtile theſe Images *Sacred* and *Holy*, but declare, They ſalute them *in hope of being made partakers of Sanctification by them*; aſſerting, That by paying honorary Worſhip to them, they expect, (m) ἐν μέλλει γίνεσθαί τινος ἁγιασμοῦ, *to be made partakers of ſome Holineſs*; and that they really do, μεταλαμβάνειν ἁγιασμοῦ, *derive ſome Holineſs from the Action.* And doubtleſs the *Heathens* had the ſame conceit, as is evident from the frequent Aſſertions of the *Fathers* againſt them, and conſequently againſt the Second *Nicene* Council, That *there could be nothing Sacred, nothing Holy in an Image, or in any thing made by an Artificer.* Accordingly the (n) *Council* of *Frankford* ſaith, *They ought not to be called Holy:* And the *Synod* held at (o) *Paris*, ſaith, *The Second* Nicene *Council erred not a little, not only in ſaying, That Images were to be adored, but alſo in calling*

(m) Act. 4. p. 265, 321, 453, 492.

(n) Nec Sanctæ dici debent. L. 3. c. 2.

(o) Qui—Sanctus nuncupari ſanxerunt, & ſanctimoniam ab eis ſe adipiſci poſſe profeſſi ſunt. p. 20.

calling them Holy; and saying, That Holiness might be had by them.

Now can it rationally be supposed, that they who thus declared, That Images were *needless*; that *they knew no advantage could be received by them*; that all Men were to be taught *not to admire them*; that *they deserv'd to err who sought Instruction from them*; that as for *Christians*, even *the rudest of them rather chose to shut their Eyes, when they performed their Devotion*, than *to employ them about sensible Objects*, with many other things of a like nature: Can it, I say, be well imagined, that these very Men should judg these very *Images* fit to instruct, to sanctify, to work compunction in them, yea, to be Objects worthy of their Veneration?

§. 8. Once more the Fathers represent this as a practice proper to the vilest *Hereticks*: For of the *Carpocratian* and *Gnostick Hereticks*, it is related by (p) *Epiphanius*, That *they had many Images, some painted, others framed in Gold and Silver, and other Matter, which they said, were the Representations of Christ made under* Pontius Pilate. *Carpocratians*, saith (q) *Irenæus*, *have some painted Images, some also made of other Matter; saying, That their Images of Christ were made by* Pilate; *and these they crown and place with the Images of* Plato, Aristotle, *and* Pythagoras, *and perform other Rites unto them as the Gentiles do*; that is, *they censed and worshipped them*, say (r) *Epiphanius*, and (s) *St.* Austin. Thus of *Marcellina*, a *Carpocratian Heretick*, it is related by *Epiphanius* and St. *Austin*, That *she made the Image of Christ*, *and* Paul, *and* Homer, *and* Pythagoras, *and did cense, worship, or bow down to them.* Besides, St. *Austin* doth affirm of *Carpocrates*, That he (t) *was reputed to have held, That Christ was only Man*, and so could not intend to give him the Worship due to God. And *Bellarmine* himself confesseth, That (u) *without doubt, they, of whom* Irenæus *speaks, did worship the Image for the Relation which it bore to Christ.* And thus the Doctors of the *Church* of *Rome* allow it worthy of Worship, and so must be condemn'd by *Irenæus* as much

(p q) Imagines quasdam depictas, quasdam de reliqua materia fabricatas habent, dicentes, formam Christi factam à Pilato, & has coronant, & reliquam observationem circa eas similiter ut Gentes faciunt. *Epiph.* Hær. 7. p. 108. *Iren.* l. 1. c. 24.

(r) Εἰκόνας ἢ πίστεις ἐν χρυσῷ Ἰησοῦ, καὶ Παύλου, καὶ Ὁμήρου—πάντας ἐθύμια, καὶ προσκυνεῖ. Anaceph. p. 140.

(s) Colebat Imagines adorando incensumque ponendo. August. Hær. 7.

(t) Hic Iesum hominem tantummodo putasse prohibetur. *Ibid.*

(u) Isti cum Christum colerent procul dubio imaginem ejus propter ipsum colebant. De Imagine Sanctorum, c. 24. §. sexta Ratio.

as are the *Carpocratians*. Here then is undeniable conviction that what the *Second Nicene Council* have decreed to be the Worſhip due unto the Images of *Chriſt*, and all the *bleſſed Spirits*; and what the *Church* of *Rome* doth daily practiſe, was deemed, in the *purer Ages* of the *Church*, a practice proper to the vileſt *Hereticks*. *They have theſe Images*, ſay the *Fathers*; *They offer Incenſe, and bow down to them*; and in this *they do like Heathens*, and therefore not like *Chriſtians*: Therefore the *Chriſtians* of thoſe Ages did not ſo; for what is more abſurd, than to reprove theſe *Hereticks* for doing that which the beſt of *Chriſtians* daily practiſed?

CHAP. II.

The Arguments of the Fathers againſt the Worſhip of Heathen Images, conclude equally againſt thoſe now uſed by Chriſtians as, v. g. 1. *That it was incongruous to worſhip or bow down to them, becauſe they were made of Earth, inſenſate Earth, the ſame with that of which Veſſels were made for common uſes, and they were ſenſual Objects, and therefore were not to be adored, but trod upon, contemned, and caſt away.* §. 1. 2ly, *Becauſe they were worſe than Beaſts, imperfect Inſects, and dead Things, which yet it would be a vile and unbecoming thing for Men to bow down to.* §. 2. 3ly, *Becauſe the Artificer who made them was better, whom yet 'twas ſhameful to adore, that being the Works of Mens Hands, they could not be holy, valuable, acceptable to God, and ſo not fit to be adored; that the Works of God were not to be adored in honour of him, much leſs the Works of Mens hands in honour of the Saints.* §. 3. 4ly, *That Man, who was the Image of God, and was made upright, was not to adore the Images of Men, or venerate earthly Things.* §. 4. 5ly, *Becauſe if what they worſhipped were Heavenly Powers, they would laugh at, or be angry with ſuch Worſhippers if they were in Heaven; it were better neglecting Images to look up thither; that if Images were made for the commemortion of the Dead, or of the Abſent, they were not to be worſhipped.* §. 5. 6ly, *Becauſe Images were dangerous,*

as

as tending to debaſe the Soul, and render the Divine Majeſty contemptible. §. 6. *7ly, Becauſe they were the Invention of the Devil.* §. 7. *That the Fathers could not have ſpoken theſe things, which equally conclude againſt all Image-worſhip, if they themſelves had worſhipped Images.* §. 8. *That had this been their practice, the Heathens muſt have then retorted theſe things, as afterwards they did.* §. 9. *That many of theſe Sayings of the Fathers are expreſly condemned in the Second* Nicene *Council.* §. 10. *That the Church of* Rome *hath perſecuted many for ſaying the ſame things, and forced them to renounce them as great Hereſies.* §. 11.

THis will be farther evident, if we conſider the Objections which the *Holy Fathers* make againſt that worſhip of Images which had obtained in the *Heathen* World. For they produce ſuch Arguments againſt it, as equally deſtroy *all Image-worſhip*, whatſoever be the Object repreſented by the Image; and do as fully prove it is unlawful to worſhip Images of *Chriſt*, and of departed *Saints*, as to adore the Images of *Heathen Deities*: ſo that it muſt be granted, that either in their days *Chriſtians* did neither bow to, nor proſtrate themſelves before the Images of *Chriſt*, the *Bleſſed Virgin*, or the *Saints* departed; or that they practiſed that which they themſelves moſt vehemently reproved in the *Heathens*. Now theſe Arguments of the *Fathers* are taken; (1.) From the conſideration of Images themſelves: And here they argue,

§. 1. 1. From the Matter of them, thus, That (*a*) *the Materials of carved Images were only poliſhed Earth, which Chriſtians were taught to tread upon, and to contemn, and therefore could not, without*

(*a*) Κρυσὸς ἐστὶ τὸ ἄγαλμά σου, γῆ ἐστιν, γῆν ἐπάτησας καὶ πάλιν ὑπ' ἐργαστικῶν μαλάττεται. Clem. Alex. protrept. p. 38. De ſimulacris ipſis nihil aliud deprehendo quam materias ſorores eſſe vaſculorum inſtrumentorumq; communium. Tertul. Apol. c. 12. Πεφυκότες λίθοις καὶ ξύλοις ὑπ' ἀνθρώπων τύπῳ τινὶ ἐξεσμένοις καὶ χαλκῷ. Athanaſ. contr. Gentes, p. 15. Quis autem non intelligat nefas eſſe rectum animal curvari ut adoret terram quæ idcirco pedibus noſtris ſubjecta eſt, ut calcanda nobis non adoranda ſit, Lact. l. 2. c. 17. p. 228. Non eſt dubium quin Religio nulla ſit ubicunq; ſimulacrum eſt--Quia nihil poteſt eſſe cœleſte in ea re quæ ſit ex terra, Ibid. c. 18. p. 229. Deum cujus ſedes illa eſt, quem oculis non poſſumus animo contemplemur, quod profectò non facit qui æs, aut lapidem, quæ ſunt terrena, veneratur, Ibid. cap. 1. p. 140. Stultiſſimi ſunt qui non intelligunt eſſe mortiferum, relicto Deo vivo, proſternere ſe, atq; adorare terrena, qui neſciunt, & illos æternam pœnam manere qui figmenta inſenſibilia fuerint venerati, Epit. cap. 1. p. 736. Cum vos terræ ſubmittitis humilioreſq; facitis, ipſi vos ultro ad Inferos mergitis ad mortemq; damnatis. Lact. l. 2. c. 2. p. 148.

out wickedneſs, adore, what they did trample under feet; and that *to humble themſelves to what was as to Matter Earth, was to humble themſelves to Hell, and to condemn themſelves to death.* That *they who adore them, conſider not that they daily burn, and tread upon the like Matter*; that *they are made of the ſame Matter with our Common, and perhaps impurer Veſſels.* That *there can be no Religion where there is an Image, becauſe Religion conſiſts in things Divine and Heavenly, whereas there can be nothing Heavenly which conſiſts of Earth.* That *certainly he doth not in his Mind contemplate God, who giveth Veneration to an Image.*

That (*b*) *this Matter is inſenſate, and that it is a certain Maxim among Chriſtians,* ἀναίσθητον ὑλὴν μὴ σέβειν, *that they are not to worſhip that which hath no ſenſe.* That *it is great folly to adore what is void of ſenſe, when every one that hath ſenſe, knows thoſe things are not to be worſhipped which are made by God, and have ſenſe.* That *they are Fools, and blind, who know not that they ſhall everlaſtingly periſh, who worſhip Figments void of ſenſe.*

(*b*) Tu ergo adoras inſenſilem, cum unuſquiſq; habens ſenſum, nec ea quidem credat adoranda quæ à deo facta ſunt, & habent ſenſum. Clemens Recogn. l. 5. §. 16.

(*c*) That *nothing is to be worſhipped, but wholly to be caſt away, which is the Object of our Senſes, and is ſeen with mortal Eyes*; and that our *Saviour came to free God's Worſhip from theſe ſenſual Objects.*

(*c*) Nec ponderare ſecum unamquamq; rem poteſt vulgus indoctum, ut intelligat nihil colendum eſſe quod oculis mortalibus cernitur, Lact. l. 2. c. 3. p. 149. Origen. l. 7. p. 362. ſupra Auguſt. contra Acad. l. 1. c. 1.

§. 2. 2*ly*, Comparing theſe inſenſate Images with other things, to wit, with Beaſts, and with dead Things, they diſcourſe thus;

That (*d*) *if it be a moſt vile and unbecoming thing for Men to worſhip and bow down to Beaſts, it is more ſhameful for them to worſhip*

(*d*) Τὰ δὲ κὴ παντὸς ἐστὶν ἀπρεπέστερα ζώοις τὰ ἀγάλματα· εἰ δὲ καί τινα τῶν ζώων ἀγαθὰ πάσχει τὰς ἀιδέσεις ὥσπερ ἴυλαι κὴ κάμηλοι. Ἀλλά γε ἀμείνους εἰσὶ τῶν ζώων τούτων κὴ τῶν ἀγαλμάτων τέλεον ὄντων κοφῶν. Ἔχουσι γὰρ αἴδεσιν μίαν, τὰ δὲ μίας αἰδέσεως μετέχοντα ἀγάλματα. Clem. Alexandr. protrept. p. 33, 34. Πῶς δ' ἂν ἄν τις εἰκότως ῥήσειε αὐτὸς, κὴ χρὴ τοῦτο, ὅτι βλέπουσιν αὐτὰ τοῖς μὴ βλέπουσι σεσωκυῖαι. Athanaſ. contr. Gent. p. 15. Melior eſt etiam beſtia, ut ſi pudeat adorare beſtiam quam fecit Deus videntem, audientem, &c. viderent quam pudendum eſſet adorare malum & carens vita ſenſuq; ſimulacrum, Auguſt. in Pſ. 113. vide Tertul. Apol. l. 12. Minucium p. 26. Arnob. l. 6. p. 202. Theodoret. in Pſ. 113. Clem. Rom. recog. l. 5. §. 16. Chryſoſt. in Eſ. Hom. 2. p. 1037.

worship and bow down to Images, they being more dishonourable than any living Creature; A Mouse, a Worm, a Mole, a Serpent being much better than an Image, because they have sense, which Images have not; The Birds of the Air being more honourable, because they have life and motion, which Images have not; they can frame Voices with their Throats, which Images cannot; they judg Images to be things void of Sense, and therefore nest, and make their Habitations in them, and even mute upon them. That *they are worse than any dead thing, for that once lived, whereas Images never did enjoy one moment of Life.*

§. 3. 3*ly*, From the consideration of the *Artificer*, or the efficient Cause of *Images*, they argue thus;

That the (*e*) *Artificer who made these Images, must be esteemed better than his own handy-work, because he gave unto it that perfection it enjoys; and 'tis impossible there should be more perfection in the Work, than in the Artificer; that therefore it is much more shameful to adore the Image which he makes, than to adore the Man himself.*

(*i*) Melior est qui fecit quam illa quæ facta sunt, & tamen factorem ipsum nemo suscipit aut veretur. Lact. l. 2. c. 2. p. 146. Πολλῷ γὰρ μᾶλλον δικαίτερον ἦν τ τεχνίτην αὐτὸς προσκυνεῖν, ἤπερ τὰ ὑπ' αὐτῶ πεποιημένα. Athanas. contr. Gent. p. 15. item p. 11, & 23. August. in Ps. 113. Artificem te utiq; pudet et adorare. p. 1305.

That (*f*) *nothing can be Sacred which is the Work of Mens hands.* That *the Works of servile Artists, and Stone-cutters, cannot be Sacred.* That *it is a thing written by God in the Hearts of Men, that nothing is to be esteemed Sacred, or Holy, or of much value, which is the Work of the Mechanick, or Artificer;* That *Images made by servile Men, of earthly Matter, must be vain, earthly, and prophane.*

(*f*) Τί δ' ἂν οἰκοδόμων, καὶ λιθοξόων, καὶ βαναύσων τεχνῖτης ἄμεινον εἴη ἔργον· Τὰ δὲ σεσὶ ἀνθρώπων βαναύσων κατασκευάσματα ἀγάλματα, τί καὶ ἱερὰ ἂν ἢ ὅλως τ ἀργῆς γένηται, ὥστε καὶ αὐτὰ ἂν εἴη ἀργά, καὶ ὑλικά, καὶ βέβηλα μᾶλλον ἢ ἱερὰ καὶ θεῖα τ τέχνης τὰ ἔργα. Clem. Alex. Strom. 7. p. 714, 715. Ἱερὸν δὲ οὐδὲν χρὴ νομίζειν, οὐδὲ πολλοῦ ἄξιον καὶ ἄγιον οἰκοδόμων τι ἔργον καὶ βαναύσων. Orig. contr. Celsum p. 6, 7.

That the (*g*) *Heathens had no just reason to quarrel with the Christians, for saying, They were Men of a lame and infirm Mind,*

(*g*) Μὴ ἀγανακτεῖτω ὁ Κέλσος ἐὰν χωλοὺς λέγωμεν, καὶ τοὺς βάκτους τ ψυχῆς πεπηρωμένους, τοὺς ἐπὶ τοῖς νομιζομένοις ἱεροῖς ὡς ἀληθῶς ἱεροῖς σπουδάζοντας, καὶ μὴ ὁρῶντας, ὅτι οὐδὲν βαναύσων ἔργον δύναται εἶναι ἱερόν. Orig. in Celsum p. 367.

who repaired to that which falsly was esteemed Sacred, as if it truly were so; and who did not see that nothing could be sacred which was the Work of servile Artists.

(b) Ὅπερ εἰ ἦν ἐξεπιδὴν καὶ γενομένων κάλλιστα ἀμαθίαν ἡμῖν ἐπεκάλει, μᾶλλ' ἐφεσίπτατο μὴ λίγειν πυλαιτέον τὰς ἐν ὑλικαῖς τέχναις ἀνθρώπων τ' χ' τὰ ἀγάλματα ἀνεμένους ἐσθ' ἐκινδυν. τιὼ ἀνοσίαν. Orig. ib. Τί δ' ἂν ἔχοι διορίλεξ ἢ τ' ξοάνων ἀψύχων ἐφεις γλία; πίας δ' εἰκὼν ἐν θι γένοιτ' ἂν δυνάμεως ἢ τ' τοιῶν ὃ χαλκὸν μόρφωσις. Euseb. præpar. Ev. l. 5. c. 14.

That (h) the curiosity of making Statues, hath in it nothing acceptable to God. And that the Heathens ought not to forbid Christians to assert, That they are blind who think that Piety doth appertain to Images, or Statues, made out of Matter by the Art of Man. No, 'twas reserved to a General Council of Christian Bishops to forbid this, and to stile those Images which were the Work of the Artificer, ἅγιαι, ἱεραὶ, σεβάσμιαι, προσκυνηταὶ, the Holy, Sacred, Venerable, Adorable Images, a thousand times.

(i) Μὴ δεῖν χειρῶν ἀνθρώπις ἐφεσκυνεῖν ἐφεζεμεν Justin. M. Dial. 2. p. 66. Vos impii lapides & signa & opera manuum hominum adoratis: Tharacus apud Baron. A. D. 290. §. 5. Λίθοις ἐυσεβεῖν τιὼ συνήθειαν ἔργα χειρῶν ἀνθρώπων ἀναίδην ἐφίστεπόμενοι. Clem. Alex. protrep. p. 29. Non sit nobis Religio humanorum operum cultus. August. de vera Relig. c. 55. vid. Agob. p. 257.

That (i) it was an impious and foolish custom to adore the works of Mens hands; and that such worship of humane Works, should be no part of the Religion of a Christian.

(k) Summopere pensandum esse, quia si opera manuum Dei non sunt adoranda & colenda, nec in honorem Dei, quanto magis opera manuum hominum non sunt adoranda & colenda, nec in honorem eorum, quorum similitudines esse dicuntur? Agob. §. 28. p. 261. Vid. Clem. R. Recogn. l. 5. §. 16. Claud. Taurin. Bibl. Patr. To. 4. p. 147.

That it was (k) seriously to be thought upon, That if the Works of God's Hands were not to be adored and worshipped, no not in honour of that God who made them, much less were the Works of Mens hands to be adored in honour of them whose Similitudes they are said to be.

§. 4. 4ly, From the Dignity, the Quality, the Posture of the Persons worshipping, they plead thus, viz.

(l) Est autem perversum & incongruens ut simulacrum hominis à simulacro Dei colatur, colit enim quod est deterius & imbecillius. Lact. l. 2. c. 17.

That (l) Man is the Image of God, whereas the Images of Heathen Deities and Saints are but the Images of Men. Now nothing can be more perverse, or more incongruous, than that the Image of a Man shou'd be adored by him who is the Image of his Maker, because he by so doing worships what is worse and weaker

weaker than himself. That *if any Image was to be adored or worshipped, it should be* (m) *that of the Creator, rather than the Creature*, viz. *Man whom God made according to his Image and Similitude.* That *if Men were to be adored, it should be rather living Men, than painted*; that is, *when they have the Similitude of God, rather than that of Stones and Wood, void of Life, Sense, and Reason.*

(m) Si ulla Imago esset adoranda vel colenda, Creatoris potius esset quam Creaturæ; nempe hominem fecit Deus ad Imaginem & similitudinem Dei--Certe si adorandi fuissent homines, vivi magis quam picti; id est, ubi similitudinem habent Dei, non ubi pecorum; vel, quod verius est, lapidum, sive lignorum, vita, sensu, ratione carentium. Agob. de Imag. §. 28. p. 262.

That (n) *if Holiness is to be ascribed not to God only, but to that which is framed in honour of him, it may fitly be applied to the Church, which to the Honour of God is made holy by the acknowledgment of him; or to him whom God doth prize and honour, in whom he dwells, in whose just Soul we may perceive the Divine Character, and Sacred Image, and who is an Image dedicated to the Honour of God; but the word Sacred is not to be applied to that which is made by servile Arts, or is adorned by the hand of a Jugler.*

(n) Εἰ δὲ τὸ ἁγεῖν δηλοῖ λαμβάνεται ὅ τι Θεὸς αὐτὸς, καὶ τὸ εἰς τιμὴν αὐτῷ κατασκεύασμα, πῶς ἂ κυρίως τιμᾷ εἰς τιμὴν τοῦ Θεοῦ κατ' ὀρθὸν λόγον ἀγίαν γνωμένην ἐκκλησίαν ἂν εἴποιμεν Θεῷ τὸ πολλοῦ ἄξιον, καὶ ἃ βαναύσου κατασκευασμένην τέχνη, ἀλλ' ὑδὲ ἀγύρτου χερὶ διαπεπλασμένον. Clem. Alex. Strom. 7. p. 715.

That (o) *Man himself is far more excellent, because he doth what Images cannot; and he hath Sense, and Life, and Reason which they want; and that if Images could move, they would rather adore Men that made them.* That *Men would think it a reproach and injury to be compared to them, or to be like them in their want of Life, and Sense, and Motion; and that therefore they should blush to worship that which they would not be like, or compared to:* and *they who made and worshipp'd them, were,* as the Psalmist saith, *like unto them, destitute of Manhood, and fallen into such absurdity, that it was just with God to deprive them of sense.*

(o) Melior & tu, quamvis ea non feceris, quoniam quæ illa non possent, facis. August. in Ps. 113. p. 1305. Nec intelligunt homines ineptissimi, quod si sentire simulacra & moveri possent ultro adoratura homines fuissent à quibus sunt expolita. Lact. l. 2. c. 2. p. 146. Velim autem dicerent mihi hi qui idola colunt, si optant similes fieri his quos colunt: vultne aliquis vestrum sic videre quomodo illi vident, &c. quales ergo dii habendi sunt illi quorum similitudinem habere contumelia est? Clem. R. Recogn. l. 5. §. 15.

That (p) *God had made Man upright, with a face looking up to Heaven*, and *ſo would have us to look up to Heaven in the Acts of our Religion*; that *hence it appeared, that thoſe Religions could not be ſuitable to humane Reaſon, which cauſed this Cœleſtial Being to bow down and venerate earthly things*; and that *he renounced the Being*, and *the very Name of Man, who did not look upward, but downward in his Religious Service of God.*

(p) Quid ante inepta ſimulacra & figmenta terrena captivum corpus incurvas?---ad cœlum atq; ad Deum ſurſum vultus erectus eſt, illuc intuere, illuc oculos erige, in ſupernis Deum quære, ut carere inferis poſſis. Cypr. Ep. ad Demetr. Ed. Ox. p. 191, 192. Cum nobis ſublimis vultus ab Artifice Deo datus ſit, apparet iſtas Religiones Deorum non eſſe rationis humanæ, qui (quæ) curvant cœleſte animal ad veneranda terrena. Lact. l. 2. c. 1. p. 139. Ipſi ergo ſibi renunciant, ſeq; hominum nomine abdicant, qui non ſurſum aſpiciunt ſed deorſum. p. 140.

Auguſt. de C. D. l. 4. ubi ſupra.

That *the Heathens ſerved God more purely when they had no Image, and that their Religion would have been better if they had ſo continued.*

§. 5. 5*ly*, From the conſideration of the Object worſhipped by theſe *Images*, and in honour of whom by the *Heathens* they were ſaid to be made, or really were made, they frame theſe Arguments againſt the Adoration of them, *viz.*

Arnob. l. 6. p. 189.

That *whatſoever deſerveth to be called a God, or placed among the Heavenly Powers, if it be capable of laughter, will deride this kind of Honour*; *or if prone to anger, will be provoked to Indignation by it.*

Ibid. p. 195. ſupra.

That *if the Gods be in Heaven, it is a folly to direct our Eyes to Stones, and Wood, and Walls, when we addreſs our ſelves to them*; *and that we rather ought to direct our Eyes to Heaven where we believe they are.* (q) That *it were better, wholly omitting theſe vain and inſenſate things, to direct our Eyes thither, where is the Seat and Habitation of the God of Heaven*; *and that God muſt be ſought in the Heavens, that we may be freed from Hell.*

(q) Quanto igitur rectius eſt, omiſſis inſenſibilibus & vanis, oculos eo tendere ubi ſedes, ubi habitatio eſt Dei veri? Lact. l. 2. c. 5. p. 161. vid. p. 148.

That (r) *the Religion of the Heathens is vain, becauſe the Images they worſhip are the Effigies of dead Men.* That *Images are either*

(r) Docui Religiones Deorum triplici ratione varas eſſe: una, quod ſimulacra ipſa quæ coluntur, effigies ſunt hominum mortuorum. Lact. l. 2. c. 17. p. 227. Quid ſibi volunt ipſa ſimulacra quæ aut mortuorum aut abſentium monimenta ſunt? nam omnino fingendarum ſimilitudinum ratio iccirco ab hominibus inventa eſt, ut poſſet eorum memoria retineri qui vel morte ſubtracti, vel abſentia ſuerant ſeparati: Deos igitur in quorum

numero

humero reponentis! si in mortuorum, quis tam stultus ut colat? si in absentium, colendi ergo non sunt, si nec vident quæ facimus, nec audiunt quæ precamur. Lact. l. 2. c. 2.

either for the commemoration of the Dead, or of the Absent; it being therefore folly to adore either the Dead or Absent, it must be much more folly to adore their Images.

§. 6. 6ly, From the Form of Images they also gather many Reasons to condemn them; saying,

That (s) *the shape of a carved or painted Image, through the gayness of the Art, tends to debase the Soul, and to expose it to erroneous Opinions of the Deity, to render vile and contemptible the Divine Majesty, and by a shew of Piety to make Men wicked; and that therefore they refused to make or use them, and were by* Moses *forbidden so to do.*

(s) Opinio & mens imperitorum artis concinitate decipitur. Minuc. p. 25. Τιμᾶς δ' ἀλλᾶ χειρίᾳ ἀπατᾷ ἡ τέχνη &c. Clem. Alex. protrept. p. 39. Ἐξιστηλίζει γὰρ τὸν θεὸν τῇ θείᾳ συμπόντα ἡ ἐν ἱστόμῳ ἡ ὁλως συνήθεια, ᾗ τὸν νοητὸν ὄντως ἐν ὕλῃ σκιάζεσθαι ἀπαιτίζειν ἐστὶν αὐτὸν δι' αἰσθήσεως. Strom. 5. p. 559. Species membrorum parit in unoquoq; sordidissimum erroris affectum, ut quoniam in illo figmento non invenit vitalem motum, credat numen occultum, effigiem tamen viventi corpori similem; seductus forma, & commotus authoritate quasi sapientum institorum obsequentiumq; turbarum, sine vivo aliquo habitatore esse non putat. August. in Psal. 113. p. 1306. Orig. adv. Celsum l. 8. p. 301.

That (t) *Images were rejected by them, because they could not without danger use them; For who, say they, adores or prays, looking upon an Image, who is not so affected as to think to be heard by it; for the Figure of the Members almost extorts this; and this is the greatest cause of this mad Impiety that the form like unto one living, whose likeness makes it to be supplicated to, doth more prevail in the affections of miserable Men, than the evidence that it doth not live at all, doth that it ought to be contemned by him who indeed is living. For Images prevail more to bow down the unhappy Soul, in that they have a Mouth, Eyes, Ears, Nostrils, Hands and Feet, than these Considerations can prevail to correct the Error of it, that they will not speak, see, smell, or walk,*

(t) Quis autem adorat vel orat intuens simulacrum, qui non sic afficitur, ut ab eo se exaudiri putet?--Hoc enim facit, & quodammodo extorquet illa figura membrorum, ut animus vivens in sensibus corporis magis arbitretur sentire corpus, quod suo corpori simillimum videt. Illa causa est maxima impietatis insanæ, quod plus valet in affectibus miserorum similis viventi forma, quæ sibi efficit supplicari, quam quod eam manifestum est non esse viventem, ut debeat *à vivente contemni*. Plus enim valent simulacra ad curvandam infelicem animam quod os habent, oculos, aures, manus, pedes habent, quam ad corrigendum quod non loquentur, &c. August. in Psal. 113. p. 1307.

§. 7.

§. 7. 7ly, As to the extrinsecal impulsive Cause, or first Inventor of Images, and Image-worship, they declare expressly, That (u) *the Devil and his Angels were the Inventors and Introducers, both of the Images, and Image-worship of Heathen Gods, and of the Saints.* That *the Devil brought into the World the Artificers of Images, and Statues:* That *they were evil Angels who taught Men to make them.* That *they had clearly proved that the first invention of Images, and Statues, was from the Devil.* That *it was manifest, that this vain counsel of painting the Visages of the Saints, was one of the Methods of Satan, an Invention of Men acted by the Devil.* For which assertions they are frequently *Anathematised,* and condemn'd to Hell by the Second *Nicene* Council.

(u) Artifices Statuarum, & Imaginum, & omnis generis simulacrorum diabolus sæculo intulit. Tertul. de Idol. c. 2.

Εὕδηλον ὡς ματαία ἡ τοιαύτη δόξα, καὶ διαβολικῆς μεθοδείας εὕρημα. Theodotus Ancyr. apud 2. Nic. Conc. Act. 6. p. 492.

Πεφράσει δηλῶν ἀεὶ ὑποσύρων τὸν δράκοντα ὁ διάβολος ἐπ' ἀνθρώπων ἀνδριάντα ἀγάλματα διὰ ποικιλίας τεχνῶν δήγεσιν. Epiph. Hær. 79. interprete Agobardo. Agit hoc nimirum versutus, & callidus humani generis inimicus, ut sub prætextu honoris sanctorum rursus Idola introducat, rursus per diversas effigies adoretur. De Imag. §. 31.

Ἠγῶμαι διὰ τύπων ἀπαλλάττεσθαι σαφῶς διανοητικήν τινα γεγενῆσθαι τῶν πλαστῶν, καὶ πρώτων ἐπ' ξοάνων ἴδεσιν. Euseb. præpar. Evang. l. 4. c. 16. p. 161.

In a word, *Lactantius* not only laughs at them who kiss, and worship, and bow down to these (x) *great Puppits,* as he thinks fit to call them, but also at the vanity of such as *adorn them with Gold, or Jewels, that cover them with Vails, or precious Garments; that offer Incense, or sweet Odours, or consecrate Gold or Silver to them;* and who they are who do these things at present, we are not to learn.

(x) Frustra igitur homines auro, ebore, gemmis deos excolunt & exornant. Ergo his ludicris, & ornatis, & grandibus pupis, & unguenta, & thura, & odores inferunt, his peplos & indumenta pretiosa. L. 2. c. 4. p. 154, 157.

§. 8. And now let any Man of Reason judg, whether all these Considerations do not as much concern the *Images* of *Saints,* and even of our *Blessed Lord,* as they concerned the Images of *Heathen Deities?* whether their *Images,* as well as those of *Heathens,* be not *made of Wood like to that we burn;* or *of polish'd Earth like to that we tread upon, and trample under feet,* and of which *Vessels are oft made for viler uses?* whether they be not *sensual Objects, things void of sense,* and *without Life, Motion,* or *ability to speak?* whether they be not *made by the Artificer,* are not *the work of servile Artists, Stone-cutters, Mechanicks?*

chanicks? whether they be not the *Works of Mens hands?* whether they be not in the *Roman Church adored*, and *reverenced by Men made upright after God's Image*, and *dedicated to his Honour*, and who *have what Images have not*, and *do what Images cannot do?* whether any who adore them, *desire to be like unto them?* whether the *Images* which *Papists* reverence, be not the Images of *Heavenly Powers*, of Beings now *in Heaven*, the Images *of dead* or *absent Persons*, or made for the Commemoration of such Persons? And being so, Whether these Sayings of the *Fathers* do not equally concern them both? Or, whether they do not equally condemn the *Worship* of the *Images* of *Saints*, and *Heathen Deities?* If then these very *Fathers* had themselves made and worshipped *Images* subject to all, or any of these Characters, and had received a *Tradition* from *Christ* and his *Apostles* so to do themselves, and teach all *Christians* so to do, who can imagine that they would have spoken such plain and frequent Contradictions, both to their Practice and their Doctrine, and talk'd as if they equally intended to condemn, and even ridicule the *Christian* and the *Heathen* way of Worship?

§. 9. Again, suppose the *Fathers* could have been thus destitute of common sense, and void of fore-sight, Would not the *Heathens* have taken this advantage to retort upon them all that they argued against their *Image-Worship*; and tell them, That which they condemned in them, was only what themselves did daily practise, and taught all *Christians* to observe? Could *Celsus*, *Porphyry*, *Hierocles*, *Eunapius*, *Julian*, and all the other *Heathen* Wits, have wholly waved and neglected such a plain Advantage? Put case they heard these *Fathers* daily telling them, that 'twas *a wickedness to adore that which was made of Earth*; that it was *impious and foolish to adore the Works of Mens hands*, or *what was void of sense*; that *they renounced the Name or being of a Man, who bowed down to venerate earthly things*; that *they could not but judg them impotent and blind, who called such things Sacred*, or *deemed it piety to adore them*; and that they could not chuse but *laugh at* and upbraid their Folly. Should all the *Pagans* know, that what they thus objected against their *Image-worship*, was of equal force against that which themselves did daily practise; that there were *Images* in every *Christian Church*, made by Mens hands of Earth, as void

void of ſenſe as any they adored; and that the *Chriſtians* did eſteem, and call them Sacred, adore, bow down to, venerate them; could they abſtain from ſaying, in the words of the Apoſtle, *Thou art inexcuſable*, O Chriſtian, *whoever thou art, that judgeſt* us for doing theſe things; *for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame things?*

When this Corruption began to ſpread it ſelf through the *Eaſtern Churches*, and to be countenanced at *Rome*; and many had ſubmitted to theſe ſuperſtitious Practices, the *Heathens* preſently began thus ſmartly to reply upon thoſe *Chriſtians* who condemned their *Image-worſhip*. *(a)* What, have you not alſo in your *Churches Images* of *Saints*; and do not you pay worſhip to them? What is the practice of you *Chriſtians*; *(b)* do not you *repreſent in Images* that which you call *a God*, *viz.* your Saviour? *(c) Why therefore do you complain of us, who are your ſelves more ſuperſtitiouſly addicted to the like practices?* The *Heathens*, ſaith *Taraſius*, Patriarch of *C. P.* and the great Champion of Image-worſhip, defended their Idols by condemnation of the Martyrs, ſaying, *(d) Why ſtrive you with us, and refuſe our Images, when you have Images of your own?* Why is it then, that the more Ancient *Pagans*, *Hierocles*, and *Lucian*, *Porphyry* and *Celſus*, *Cecilian* and *Symmachus*, *Julian*, *Eunapius*, and others, object ſuch things againſt the Worſhip of the *Chriſtians*, as were moſt evidently falſe, *viz. the Worſhip of the Sun, an Aſſes Head, of the Clouds*, and *the Prieſts Genitals*; or moſt apparently impertinent, as *the Worſhip of a crucified Malefactor*, but never mention this; which if the practice of the *Chriſtians* had given them occaſion ſo to do, had been ſo proper, and ſo obvious, that the moſt rude and unskilful Adverſary could ſcarce neglect to mention, or avoid taking notice of? Theſe Perſons, ſurely, neither wanted skill nor Wiſdom to know what made for their Advantage, and what was proper to retort upon their Adverſaries. They had no kindneſs for the *Chriſtians*, which might induce them to wave this obvious Reply to theſe Accuſations of the *Chriſtians* brought againſt them; nor could they poſſibly be ignorant of what the *Chriſtians*

(a) Ὁ Ἕλλην εἶπεν, ὑμεῖς οὐκ ἐν ταῖς ἐκκλησίαις εἰκόνας; ἃ γεγράφετε τοῖς ἁγίοις ὑμῶν, καὶ προσκυνεῖτε αὐτούς; 2 Nic. Conc. Act. 5. p. 353.

(b) Καὶ ἃ μόνον τοῖς ἁγίοις, ἀλλὰ καὶ αὐτῷ τῷ Θεῷ ὑμῶν. Ibid.

(c) Τί οὖν καὶ παρ' ὑμῖν ὃ φατὶ θεῖον ἐν εἰκόσι, ἵνα ἐγκαλέσητε πῶς ἂν διαλοιδορεῖσθαι ἡμῖν δεσπαιμονίστερον ἢ ὁμοίαις πράξεσι διακείμενοι; Act. 5. p. 373.

(d) Τὰ ἡμέτερα ὁμοιώματα παραιτεῖσθε ἔχοντες καὶ αὐτοὶ ἰδίας εἰκόνας. Ibid. p. 376.

Christians practised in this kind, they being some of them *Apostates* from the *Christian* Faith, and admitted to their publick Worship. 'Tis therefore certain, that the Practice and Doctrine of those purer Ages, gave them no occasion to retort these things.

§. 10. 3*ly*, Let us reflect a little upon the Language and Deportment of those who have professedly admitted of the Veneration of the Images of *Christ* and of his *Saints*, and see if we find any thing resembling these Sayings of the *Fathers* in their Words or Actions. Since that this Image-worship hath obtained amongst the *Latins*, who ever heard such Language from them?

What *Romanist* will say, *The Christian Doctrine did not permit them to be sollicitous about Images and Statues, but to relinquish them, to reject them*; that *Christ came to cause them to desist from the worship of them*, and *to elevate them from earthly Images to Heaven?* Who of them will declare, That all the Images of *Christ*, and of the *Blessed Virgin*, which they solemnly adore at *Rome*, were *falsly called Images*; that they were *worse than Mice, and Worms, and Moles?* Who of them will pronounce it *an insignificant and needless, a ridiculous, shameful, foolish, incongruous, perverse, impious, irreligious, heretical, heathenish*, and *devilish practice, to adore an Image or a Statue?* Where shall we find amongst them these general Axioms, That *Christians must not worship that which is a Creature, that which hath no sense*; that *it is impious and foolish to adore the Work of Mens hands*; that *this should be no part of the Religion of a Christian*; that *it is folly to adore the Dead, or Absent, and much more folly to adore their Images*; that *the Devil brought into the World the Artificers of Images and Statues?* Since then the *Fathers*, without distinction, or exception, do frequently assert these things, and many more of a like nature, it is evident they did not worship or bow down to Images, as do the Members of the *Church* of *Rome*: For if no Man would thus speak, who meaneth as the *Papists* do, surely these *Fathers* were far enough from their Opinions. Is any Man so void of understanding, that being only to declare that Earthly Princes are not to be obey'd and reverenced *as Gods*, he should continually teach, without all limitation and distinction, *That Earthly Princes are not to be obeyed or reverenced?* since then the *Fathers* generally say, That

Images are not to be admitted or reverenced by any *Christians*; and that *they ought not to bow down to them*, and do not limit these Expressions, it is exceeding clear that they intended not only to declare they were not to be worshipped with *Latria*, but also that no outward and inferior Worship should be given to them.

After the introduction of Image-worship into the *Eastern* and some *Western Churches*, we find their Language and their Practice as opposite to these Discourses of the *Fathers*, as is Light to Darkness. For then we never hear, That *whatsoever is the Work of an Artificer, is vain, earthy, and prophane*; that *nothing of this Nature can be sacred, valuable, pious*; but always speaking of their Images, as in the Second *Nicene* Council, under the Titles of *Sacred, Holy, Venerable, adorable Images*. Then they professedly deny, condemn, endeavour to confute the Axioms so frequent in these Holy *Fathers*. For instance;

1. *Nothing is to be worshipped*, say the *Fathers*, *which is made with Hands*; *it is impious and foolish to adore*, τὰ χειροποίητα, *things made with Hands*. This Proposition those good *Fathers* will by no means admit of, without their Restrictions; *(e) Thou hast written*, saith P. *Hadrian*, to the Emperor *Leo Isaurus*, *That things made with hands are not to be venerated*: And having called him *(f) proud, arrogant Dunce*, he very learnedly informs him, That this was only true of the *Manufacta Diaboli noxia & execranda, hurtful, and execrable* manufacta *of the Devil*, *not of things made with Hands for the Ministry and Glory of God*. In his Epistle to the Emperors, *Constantinus* and *Irene*, approved by the whole *Council*, he objects thus; *(g) You will say, That God himself forbids us to adore things made with hands*; and answers thus, That *(h) every thing upon Earth is made with hands, it being made by God*; and then flies to his old distinction, betwixt the Images of *Dæmons* and of *Saints*. *Theodorus*, Patriarch of *Jerusalem*, saith, That *(i) some contentious Persons urge, That the Images of Saints ought not to be worshipped, as being made with hands. But let them know*, saith he, *that* the

(e) Scripsisti non esse manufacta veneranda. 2. Nic. Conc. p. 10.

(f) Indoctus, Crassus, arrogans, superbus, Ibid. Manufacta diaboli noxia & execranda dicebat, quâ sunt manufacta ad ministerium & gloriam Dei.

(g) Sed dices, quia ipse Deus interdixit adorare manufacta. Act. 2. p. 114.

(h) Quid est supra terram quod non sit manufactum, cum à Deo sit factum. Ibid.

(i) Ὡς ὁ δεῖ ἅγιον προσκυνεῖν τὰς εἰκόνας χειροποίητους φάσκοντες. Act. 3. p. 185.

the Cherubim, the Ark, the Propitiatory, the Table, were by God's Precept made with hands, and were worſhipped; and then he reſts in the diſtinction of Pope *Hadrian*. *Leontius* triumphs over this Objection, thus; (k) *Tell me, thou, who thinkeſt nothing that is made with hands, and nothing created is to be adored; ſhalt thou kiſs thy wicked Wife, and may not I kiſs the Image of the Bleſſed Virgin?*

(k) Εἰπέ μοι ὁ νομίζων χειροποίητον μηδὲν ἢ ὅλως κτιστὸν προσκυνεῖν. Act. 4. p. 237.

Theſe Fathers, many of them clearly ſay, That *Images were the Invention of the Devil*: And in that (l) *Council* is pronounced an expreſs *Anathema* upon all that ſay ſo; and as I ſhall hereafter ſhew, they have either expreſly, or in effect, denounced their *Anathema*'s againſt all theſe *Fathers*, and almoſt all that they have ſaid.

(l) Τοῖς λέγουσι διαβολικῆς μεθοδείας ἐφεύρεμα τὴν ἁγίων εἰκόνων πίστιν, ἀνάθεμα. Act. 1. p. 57.

§. 11. Moreover, in the late Perſecutions, in the days of *Henry* the 7th, the *Papiſts* forced *Chriſtians* to renounce thoſe very things as *Hereſies*, which are ſo fully and expreſly here aſſerted by the *Fathers*. For inſtance;

1. The Renunciations of ſome of them run thus; *I have kept, and held, by the ſpace of two Years, one ſuſpect Book of Commandments, written in the ſame, That no Man ſhould worſhip any thing graven, or made with Man's hands; whereby, after that Doctrine I have believed, that no Man ought to worſhip Images.* *Thomas Taylor*, Jan. 22. 1490.

2. *I have misbelieved, and to divers manifeſtly ſhewed, That Images of Saints are not to be worſhipped, after the Doctrine of a Book of Commandments, which I have had in my keeping, wherein is written, That no Man ſhall worſhip any thing made or graven with Man's hands; attending the words of the ſame literally, and not inclining to the ſenſe of the ſame.* *Auguſtine Sture*, Jan. 28. 1490.

3. *I have holden and believed, that the Images of the Crucifix, of our Bleſſed Lady, and of other Holy Saints, ſhould not be worſhipped; for nothing wrought, or graven with Mens hands, ought to be honoured or lowted to, as I have read divers times in an Engliſh Book that we call the Commandment Book.* *Thom. Boughton*, May 28. 1499.

4. *I have believed, and divers times ſhewed, that Images of Saints be not to be worſhipped, ſaying, and holding, That no ſuch thing is to be worſhipped, that is graven and made with Man's hands.* *William Priour*, Jan. 28. 1490.

John Tanner, Jul. 15. 1491. 5. *I have ſpoken againſt worſhipping of Images, that we ſhall worſhip no Stocks, ne Stones, ne nothing made or graven with Man's hand; no likeneſs of things in Heaven, in Earth.*

Simon Waiver. 6. *I have affirmed, That Images made of Stocks and Stones are not to be worſhipped, or ſhould not be worſhipped, nor nothing made with Man's hands.*

Thomas Taylor, Ibid. Some of them renounce and confeſs after this manner; *I have ſaid them Foolis which goeth to St.* James *in pilgrimage; adding, that St.* James *had no foot to come againſt them, no hand to welcom them, neither tong to ſpeak to them; ſo reproving the worſhip of Images.*

Alice Higuet, Feb. 5. 1490. *I have openly ſaid, before divers, That Images of Saints be not to be worſhipped; that when devout Chriſtian People of their Devotion, be wont to offer their Candles burning to the Image of St.* Leonard, *I have for their devotion called them Fools: furthermore ſhewing in this wiſe, when St.* Leonard *will ete a Candle, and blow out an oder, then I will offer him a Candle, elſe will not: Alſo, when I have ſeen Cobwebs hanging before the Face of the Image of our Lady, I have ſaid, and reputed them Fools that offereth to that Image; but if ſhe would blow away the ſame Cobwebs from her Face——*

Robert Makam, June 17. 1506. *I have affirmed, and ſaid, That the Crucifix, and other Images in the Church, made of Stocks and Stones, are but Idols, and ought not to be worſhipped; adding, and ſaying, that* Ball *the Carpenter, or* Pyke *the Maſon, could make as good as the Crucifix, for it is but a crooked Stick.*

John Blewit, Feb. 7. 1507. *I have ſaid, That no manner of Image ought to be worſhipped, for that they can neither ſmell, ſpeak, nor hear.*

Sometimes their Confeſſions, and Abjurations, run after this manner, *viz.*

Iſabel Dort, July 19. 1491. *I have ſaid, That it were better to give a poor, blind, or lame Man a Penny, than to beſtow their Mony in Pilgrimages, and worſhipping the Images of Saints; for Man is the very Image of God, which ought all only to be worſhipped, and no Stocks, ne Stones.*

Thomas Stochin, March 22. 1498. *I uſed to ſay, We ſhould rather worſhip the Image that God hath made, that is to ſay, the poor Man, than the Image that Man hath made, and painted, the which ſtandeth in the Church.*

All theſe things they renounce, as *contrary to the common Doctrine and Determination of the Univerſal Church of Chriſt*, and *as falſe Doctrines, contrary to the Chriſtian Faith, as great Hereſies,*

ſies, and falſe Opinions, reproved, and damned by all Holy Church; and *againſt the Doctrine of Chriſt and his Apoſtles.* And yet theſe Sayings thus condemned by the Second *Nicene* Council, and thus renounced as *great Hereſies*, in all parts where the Power of the *Church* of *Rome* prevailed in theſe latter Ages, are either the expreſs Sayings and Doctrines of the *Ancient Fathers*, or little different from them in ſenſe; whence any Man may eaſily diſcern how great an oppoſition there muſt be betwixt the Doctrine of the *Ancient*, and of the preſent *Church* of *Rome*; the true *Catholick Church* of *Chriſt* in the *Primitive Ages*, and that which now uſurps the name of *Catholick*.

CHAP. III.

That the Ancients did not bow down to, or venerate Images, is farther proved; 1. *Becauſe they never were concerned, as are the Romaniſts, to Anſwer the ſeeming repugnancy of this practice to the Second Commandment, or to uſe any of the Diſtinctions ſo frequent in the ſecond* Nicene *Council to that effect.* §. 1. 2*ly*, *Becauſe they anſwer all the Objections urged by the* Nicene *Council, againſt the Proteſtant ſenſe of this Precept*, viz. *the inſtance of the Cherubims, and of the Brazen Serpent*, &c. §. 2. 3*ly*, *Becauſe many of them declare, that this Precept rendred the very Art of making Images unlawful to the Chriſtians.* §. 3. 4*ly*, *Becauſe they generally declare, that by this Precept the Chriſtian is forbid to give any outward Worſhip to Images, or to bow down to them.* §. 4. 5*ly*, *Becauſe they reject and confute all the Diſtinctions uſed by the ſecond* Nicene *Council, and by the Romaniſts, to reconcile this Precept to their Practice, aſſerting*; 1. *That this Command is moral and perpetual, and obligatory to all Chriſtians.* 2. *That this Precept doth not only forbid the Worſhip of Images with* Latria, *but all outward Adoration of them.* 3. *That this is the Second Commandment, and not a part of the firſt only.* 4. *That not only Idols, but Images, are by this Precept forbid to be adored.* §. 5.

§. 1.

§. 1. THat the *Ancients* knew nothing of this pretended *Tradition*, will be ſtill more evident from their Diſcourſes touching that Commandment, which ſo expreſly ſaith, *Thou ſhalt not make unto thy ſelf an Idol, nor the ſimilitude of any thing in Heaven or Earth.* For had they generally practiſed, had they received a *Tradition* touching the Veneration of the Images of *Chriſt*, his Bleſſed *Mother*, and the *Saints* and *Martyrs*, is it not wonderful that none of all the *Fathers* ever did that which all *Chriſtians*, who entertained the Worſhip of them ever did, *viz.* That they ſhould never offer any Anſwer to the obvious Objection from this *Commandment* againſt it, or in the leaſt attempt to reconcile this Precept with their Practice; or to propoſe any of thoſe Diſtinctions, Limitations, or Excuſes, which are ſo frequent in the Writings of the *Romiſh Doctors*, and which they judg ſo neceſſary to prevent *Idolatry*, and to inform aright the Minds of them who venerate their *Images*, and to ſatisfy the importunity of thoſe who ſcruple at it, and do ſuſpect it is a breach of this *Commandment?* The Matter of this *Image-worſhip* looks ſo ill, it ſeems ſo manifeſtly repugnant to the Command, forbidding us to *worſhip any ſimilitude of any thing in Heaven or Earth*; it is at leaſt in appearance ſo like to that very practice which they derided in the *Heathens*, that it was highly reaſonable, if this had been the Doctrine and Practice of their Times, that theſe *Primitive Fathers* ſhould at leaſt have conſidered, and ſtated the *Queſtion*, How far, and in what ſenſe it was lawful; and with what Intention, and in what Degree, and with what Cautions and Diſtinctions this might lawfully be done. The preſent *Doctors* of the *Church* of *Rome*, are not ſo careleſs now adays, as were the Fathers in this Matter. When they write *Catechiſms* for the Inſtruction of the People, ſometimes they (*a*) wholly leave out this *Commandment*; ſometimes they do abbreviate it, and make it only ſay, *Thou ſhalt not worſhip Idols:* Or if they be ſo daring as to preſent the whole Commandment to the view of *Roman Catholicks*, they carefully expound, and clog it with many Limitations and Diſtinctions, that their Proſelytes may not be tempted to think the words do mean what in their plain and obvious ſenſe they do import.

(*a*) Vid. *Dall.* de Imag. p. 77.

Thus

Thus was it alſo with the *Biſhops* of the Second *Nicene* Council, who introduced this *Image-worſhip* into the *Eaſtern Church*. *Conſtantinus*, Biſhop of *Conſtantia* in *Cyprus*, ſeems to inſinuate, That the Reaſon which moved God to make this Injunction, was not the Evil of Image-worſhip, but the propenſeneſs of the *Jews* unto *Idolatry*; *For*, ſaith he, (*b*) *when the People were moved to commit Idolatry, then God ſpake thus to* Moſes, *Thou ſhalt make no ſimilitude to ſerve them.* In other places they affirm, That God doth only here forbid (*c*) *the worſhip of them with* Latria; the worſhipping of Images (*d*) *as Gods*, but not the worſhip of them with *Douliæ*; and often do obſerve, that προσκύνησις, or (*e*) *outward Worſhip, by ſaluting*, or *bowing of the Body*, is not appropriated to God, but is an Honour oft given to the Creatures, and therefore is ſuch Worſhip as may be given to *S. Images*. And ſure it may be charitably preſumed, that the *Fathers* of the *Primitive Church* were as heartily concerned for the Inſtruction of their Flocks, and were as able to perceive as *Roman Catholicks*, that ſeeming oppoſition which the Veneration of *Images* bears to this *Commandment*; and yet we do not find in all their Writings, for five hundred Years, one Caution to inform the People, that this Law concerned not that *Image-worſhip* they are ſuppoſed to have practiſed, and derived down unto Poſterity.

(*b*) Ὅτι ὅ ἐκινεῖτο ὁ λαὸς πρὸς εἰδωλολατρείαν, τότε πρὸς τοῦτο ὁ θεὸς εἶπε τῷ Μωσεῖ, Οὐ ποιήσεις πᾶν ὁμοίωμα πρὸς τὸ λατρεύειν αὐτοῖς. Act. 4. p. 200. vid. Act. 6. p. 468.

(*c*) Ἀσπασιὸν καὶ τιμητικὴν προσκύνησιν, ἀλλ' οὐ τὴν ἀληθινὴν λατρείαν. Act. 7. p. 555, 584.

(*d*) Μὴ προσκυνεῖν ὡς Θεόν. Act. 5. p. 355, 376, 412.

(*e*) Τὴν μὲ προσκύνησιν ἀπολύτως καὶ ὡς μόνῳ εἴρηκεν τὸ δὲ λατρεύσεις αὐτῷ μόνῳ εἴρηκεν. Act. 7. p. 584. Act. 4. p. 248.

Clemens Alexandrinus, *Origen*, *Tertullian*, and other Writers of the *Ancient Church*, make frequent mention of this Precept, eſpecially when they diſcourſe againſt that *Image-worſhip* which the *Heathens* practiſed; but they afford not one *Iota* to diſtinguiſh that Worſhip they condemned in the *Heathens*, from that which they are ſaid to have then given to the *Images* of *Chriſt*, and of his *Saints*; or to except them from the Cenſure they ſo generally paſs upon all *Image-worſhip*; or to inform us, that the worſhip of ſuch *Images* is well conſiſtent with the Second *Commandment*.

§. 2. To make this Argument yet more convincing, let it be conſidered, That theſe very *Fathers* thought themſelves concerned to anſwer thoſe Objections which *Papiſts* now, and other worſhippers of *Images* before them, made againſt that ſenſe of the

the *Commandment* which *Proteſtants* embrace; *viz.* That *God by it forbids all outward Worſhip, or Veneration, to be paid to Images.*

For whereas they object the (*f*) *Cherubims* placed in the *Jewiſh Temple*; *Tertullian* anſwers, That when God forbad *the making the likeneſs of any thing in Heaven or Earth*; in the next words, *Thou ſhalt not worſhip them, he ſhewed the Cauſe of that Prohibition, was the removal of Idolatry*; *and therefore*, ſaith he, *the* (*g*) *Cherubims ſeem not here forbidden, becauſe they were not made for Worſhip, but for Ornament.*

(*f*) Ἴσασιν οἱ λέγοντες, μὴ δεῖν τῶν ἁγίων προσκυνεῖν τὰς εἰκόνας χερουβὶμ ὄντας· εἰς τὰ χερουβὶμ χαρακτῆρα ἦσαν καὶ προσκυνοῦντο. Theodorus Patr. Hieroſ. 2. Concil. Nicen. Act. 3. p. 185. vid. Act. 4. p. 197, 236. Act. 6. p. 458. Act. 2. p. 107, 115.

(*g*) Sic Cherubim & Seraphim—certe ſimplex, Ornamentum, longe diverſas habendo cauſas ab Idololatriæ conditione, ob quam ſimilitudo prohibetur. contr. Marc. l. 2. c. 22.

Clemens of *Alexandria*, to the ſame Inſtance anſwers, That (*h*) *the Cherubims were the Symbols of Angels glorified, not the Images of Saints*; *for he who had adviſed them to make no graven Idol, would not himſelf have made the Image of Saints, or Holy Things.*

(*h*) Οὐ γὰρ ἂν πάντι ὁ μηδὲ γλυπτὸν εἶδωλον δημιουργεῖν παραινέσας αὐτὸς ἀπεικότισεν ἅγιον ἄγαλμα. Strom. l. 5. c. 564.

2*ly*, The framing of the *Brazen Serpent* by *Moſes*, is alſo pleaded in favour of *Image-worſhip* in the Second *Nicene* Council. Now to this *Tertullian* anſwers, That *this was done by* (*k*) Moſes, *not as an Image of Idolatry, but as a Figure of their Remedy*; that it was done, *not in derogation to the Law, but as a Figure of the Croſs.*

(*i*) Πλὴν δεῖξόν σοι ὅτι καὶ Μωσῆς ὁ τοῦ τὰ νομοθετήσαντος ἐπελεύθη· καὶ ἢ ὄφιν ἢ χαλκοῦν δημιουργῆσαι. Act. 5 p. 356, 357. Act. 2. p. 108, 109.

(*k*) Non in Idololatriæ titulum, ſed in figuram Remedii. Contr. Marc. l. 2. c. 22. Non ad derogationē Legis, ſed ad exemplarium cauſæ ſuæ. L. de Idol. c. 5.

(*l*) Juſt. M. Dial. cum Tryph. p. 321, 322.

(l) Juſtin Martyr in like manner ſaith, That *it was a Figure of the bleſſed Jeſus, who was to ſave us from the bitings of the old Serpent*; *for otherwiſe*, ſaith he, *How can we reconcile it with the Command of the ſame God, to make no kind of Image?*

(*m*) Ne facias adverſus legem ſimulacrum aliquod, niſi & tibi Deus juſſerit. De Idol. cap. 5.

Tertullian ſpeaks thus to the *Chriſtian*, (*m*) *If thou obſerveſt the ſame God, thou haſt his Law, make no Similitude*; *if thou reſpecteſt the Precept of the Similitude that afterwards was made, imitate thou* Moſes; *make no Image againſt the Law, unleſs God alſo do command thee.*

†

3*ly*,

3ly, To the Objection made by (n) *Damascen*, and before him by *Celsus*, That *God made Man after his own Image*, *Origen* replies, That (o) *it is one thing to be an Image of God, another thing to be made after his Image.* And that *this Image of God is preserved in the Rational Soul, made like in Vertue to to him*, not in the Lineaments of the Body.

(n) De fide Orth. cap. 93.

(o) Μὴ ἄλλο δηλοῦσθαι εἰκόνα Θεοῦ, καὶ κατ' εἰκόνα Θεοῦ. L. 7. p. 376. Τὸ κατ' εἰκόνα Θεοῦ ἐν ψυχῇ λογικῇ τῇ πίστει καὶ ἀρετῇ συζῆσθαι φαμέν. Ibid. vid. l. 8. p. 389.

These are the Exceptions made against this Law, which the *Ancient Fathers* diligently take notice of, and shew not to be Breaches of, or Contradictions to this Precept. Whereas, had then the *Christians* been accustomed to worship or bow down before the Images of *Christ*, and of the *Blessed Virgin*, and the *Saints* departed, this Practice would have ministred more weighty Scruples to imploy their Pens: And therefore we have reason to conclude, their practice gave them no occasion to answer those Objections which *Romanists* are so industrious to solve, and they, who were concerned about lesser Matters, never mention.

§. 3. But then if we consider, That these *Fathers* who are so profoundly silent in the Particulars now mentioned, so unconcerned to shew, that any Veneration of any *Images* whatsoever, was any ways consistent with this Precept, are very loud, and frequent in declaring, as many of them do, That this *Commandment* rendred the very Art of making *Images* unlawful to the *Christian*, that with one Voice they say, That *it forbad all outward Veneration, and bowing down to any Images whatsoever*; and that they do as fully contradict, and overthrow all the Distinctions, Shifts, and Excuses of the *Romanists*, whereby they do endeavour to avoid the Condemnation of this Law: I say, when we consider this, we cannot have the least suspicion left, that they should practise in their Actions, or in Mind approve, what they in words so fully have condemned. And,

1. We find that many of them have declared expressly, That God by this Commandment forbad the very making of an Image, and rendred the very Art of Painting, and engraving Images, unlawful to the *Christian*.

Clemens of *Alexandria* stiles it, (p) κακοτεχνία, *an evil Art*: and adds, That *we Christians plainly are forbidden to exercise this deceitful Art, the Pro-*

(p) Παιδαγ. p. 30. ἀπηγόρευται ἡμῖν ἀπατηλὴν ἀπατηλὴν δεῖξαι τέχνην. p. 41

phet

phet having ſaid, Thou ſhalt not make the ſimilitude of any thing in Heaven or in Earth.

Origen declares, That (q) *the Jewiſh Polity admitted of no Painter or Statuary, the Law ejecting all ſuch out of it.* And all theſe Arts of graving and of painting Images, he alſo ſtileth *Arts of Wickedneſs.* And again, (r) *As for Painters, Carvers, Image-makers, we think that they who do reſpect their Evil Arts, not taking off their Minds from all things viſible, and ſenſible, to fix them upon him who is Light, are yet in Darkneſs.*

(q) Ἐκ δὲ ἁλλαχοῦ πάντας τοὺς τοιούτους ἐκ τῆς πολιτείας ἐξήλασε τῷ νόμῳ, l. 4. p. 181. Τῶν ζωγεάφων, καὶ ἀνδριαντοποιῶν κακοτεχνίαι, l. 6. p. 321.

(r) Φαμὲν καθάπερ ἐπὶ τῶν ἄλλων πάντας τοὺς εἰς τὰς ζωγεάφους, καὶ πλαστὰς, καὶ ἀνδριάντων ἐργάτας κακοτεχνίας, &c. l. 6. p. 321.

Tertullian ſaith, (s) *Even of the Work of ſuch Perſons, I enquire, Whether it can pleaſe that God who forbad any likeneſs to be made, how much more of his Image? The Author of Truth loves not what is falſe; whatſoever is feigned, is Adultery with him. The Divine Law proclaims, Thou ſhalt make no Idol; and adding, neither the likeneſs of any thing in Heaven or Earth; hath, through the World, forbidden the Servants of God to exerciſe ſuch Arts.* And to this Objection of the *Image-maker, I have no other Trade to live upon:* He anſwers, *What haſt thou to do with God, if thou wilt live by thy own Laws?* (t) *The Church permits all Men to labour, but not to labour in thoſe Arts which the Diſcipline of God receives not.*

(s) Jam vero ipſum opus perſonarum quæro, an Deo placeat qui omnem ſimilitudinem vetat fieri? De Spect. cap. 23. Et conjungens, neque ſimilitudinem, &c. toto mundo ejuſmodi artibus interdixit ſervis Dei. De Idol. c. 4.

(t) Patet Eccleſia omnibus, ſi nulla exceptio eſt artium, quas Dei diſciplina non recipit, c. 5.

Chryſoſtom ſaith, *I* (u) *condemn the Arts of making Pictures as no Arts, for they only tend to ſuperfluous Expence; whereas the Name of Arts is only to be given to thoſe Trades which appertain to things neceſſary, and belonging to the Life of Man. For God for this cauſe gave us Wiſdom, that we might find out Methods by which we might advantage our Life. But tell me, Where is the profit of making little Images, or Animals on Walls or Garments?*

(u) Ἀλλ' οὐδὲ τὴν ζωγραφικὴν, οὐδὲ τὴν ποικιλτικὴν εἶναι τέχνας ἐγὼ φημι· ἐν ἴσῳ γὰρ τίθησι τὸ πᾶν—τὸ δὲ ζώδια γράφειν, ἢ ἐν τοίχοις, ἢ ἐν ἱματίοις, τί χρήσιμον εἰπεῖν μοι; in Matt. Hom. 49. p. 316, 317.

And laſtly, The (w) Council of *Conſtantinople*, conſiſting of 338 Biſhops, calls this, τὴν ἀθέμιτον τῶν ζωγράφων τέχνην, *the unlawful Art of making Pictures.* Judge therefore whether the *Chriſtians* of thoſe five firſt *Centuries*, could have any cuſtom received

(w) Apud Concil. Nic. 2. Act. 6. p. 425. Τῶν ζωγράφων κακοτεχνία. Ibid. p. 503.

received from *Tradition*, to adore what they declared unlawful for any Christian Man to make, though he did not adore it, Whether they held it necessary that *Images* should be worshipped, who held it both superfluous and wicked that they should be made?

§. 4. But, 2*ly*, these *Fathers* do with one Voice declare, That by this Precept the *Christian* is forbidden to worship, to bow down, or to give outward Veneration to any Image whatsoever.

Origen, in that very *Homily* upon *Exodus*, which *Romanists* do cite in favour of their Exposition of the word *Idol*, to signify a thing that hath no real Being in the World, is very clear in this Particular, declaring, (*x*) That *the Command forbiddeth not only to make an Idol, but also the similitude of* all things; *so that if any Man, in any Metal of Gold, Silver, Wood, or Stone, makes the resemblance of any four-footed Beast, Serpent, or Bird, and sets it up to be adored, he maketh not an Idol, but a Similitude; or if he make a Picture to that end, he doth the same:* And, *that the Word of God comprehending all these things together, casts away, and abjures them; and doth not only forbid an Idol to be made, but also the similitude of all things which are on the Earth, in the Waters, and the Heaven; adding, and saying, Thou shalt not adore nor worship them.* (*y*) *Now, it is one thing to adore, another thing to worship; for a Man may unwillingly adore, as they who flatter Kings, who are addicted to such things, may seem to adore Idols, when in their Hearts they know an Idol is nothing in the World; but to worship, is to be devoted to them with our whole Affection, and Study; both which the Divine Word cuts off, providing, That thou shouldst neither worship them with thy Affection, nor adore them in appearance, or external shew.*

(*x*) Quæ nunc sermo Dei universa complectens simul abjurat, & abjicit, & non solum Idolum fieri vetat, sed & similitudinem omnium in terra, &c. Hom. 8. in Exod.

(*y*) Aliud est colere, aliud adorare; potest quis & invitus adorare—colere verò est toto his affectu & studio mancipari, utrumq; ergo resecat sermo divinus ut neq; affectu colas, neq; specie adores. Ibid.

The other Author whom they cite to countenance their Exposition of the Word *Idol*, is *Theodoret*; who there declares indeed, That *Idols signify things which have no Existence:* but then he adds, That *Similitudes here signify the Images of things subsistent, as of the Sun, Moon, Stars, and Men*;

which things, ſaith he, (z) *the Commandment enjoins us neither to worſhip outwardly, nor with* Latria, *or with the Worſhip of the Soul, teaching both theſe kinds of Worſhip to be wicked.*

(z) Τούτοις κωλύει μήτε προσκυνεῖν, μήτε λατρεύειν, ἐπίδηλα συμβαίνει πρὸς προσκυνῆσαι ἢ μὴν καὶ λατρεῦσαι καὶ ψυχὴν, ἐδίδαξεν ὡς ἑκάτερον ἀσεβές, in Exod. q. 38.

Clemens of *Alexandria* writing againſt the *Antitactes*, who rejected the God of the *Old Teſtament*, and acted in oppoſition to his Commands, tells them, that if they would act ſuitably to their Principles, (a) *Seeing God, by* Moſes, *had forbidden to make any graven or molten Images, they ſhould adore them*; plainly inſinuating, that this Adoration was forbidden by this Precept. I have already ſhew'd, that (b) *Origen* declares, That *Chriſtians* abſtained from the worſhip of all Images, by virtue of this Command; and that which ſaith, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:* And *Tertullian*, That the *Cherubims* ſeem therefore not to be forbidden here, becauſe they were not made for Worſhip, but for Ornament. *Epiphanius* ſaith, That (c) *if the Son of God had been a Creature, God would not have propounded him to be worſhipped, he himſelf having ſaid, Thou ſhalt not make to thy ſelf any Similitude, and thou ſhalt not worſhip it. God*, ſaith *Fulgentius*, (d) *in the firſt Precept of the Decalogue, moſt vehemently forbad all the Faithful to give Adoration or Service to any Creature: and commanding himſelf to be adored, he wholly forbad that any one ſhould dare to adore or ſerve a Creature. And therefore in the end of that firſt Commandment he ſpeaketh thus of all things he created, Thou ſhalt not worſhip them, nor ſerve them.*

(a) Τιμᾶς ἀκόλουθον ἦν καὶ τὰ γλυπτὰ προσκυνεῖν. Strom. l. 3. p. 441.

(b) L. 7. p. 375.

(c) Πῶς ἦν ἔκλισιν ἑαυτῷ μὲν καὶ ἐπέταξε προσκυνεῖσθαι; Hær. 69. p. 759.

(d) Omni creaturæ adoratio & ſervitus vehementiſſimè prohibetur.--Prorſus interdixit, ne quis auderet creaturam adorare creaturæque ſervire. Ad Donat. p. 592, 593.

In the ſixth and ſeventh *Centuries*, when the *Hiſtorical* uſe of *Images* began to find admittance in the *Church*, and *Chriſtians* were permitted to adorn the Walls and Windows of the *Church* with them; or to engrave and paint them, the better to expreſs or repreſent the *Hiſtory* of *Parables* recorded in *Scripture*, they do excuſe themſelves from being thereby guilty of the breach of this *Commandment*, or any other of like nature, by this diſtinction, That they had Pictures *only for Remembrance, not for Religious Veneration.*

Thus

Thus when *Serenus*, Biſhop of *Marſeilles*, finding his People prone to worſhip Images, did, after the Example of good *Hezekiah*, break and remove them from the *Church*, though *Gregory* the *Great* approves not of his breaking of them, yet he commends his (e) *Zeal againſt the adoration of what was made with Hands*; declaring it *the peoples Sin, which was to be forbidden by all means*; and bids him, *calling them together, ſhew, from the Teſtimonies of the Scripture, that it is not lawful to adore any thing that was made with hands, becauſe it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* He adds, That he was moved with an inconſiderate Zeal in breaking of them, to prevent their being worſhipped, *becauſe they were ſet up in Churches, not to be adored, but only to inſtruct the Minds of the Simple*, and eſpecially the *Pagans*, which abounded in his *Dioceſs*; and that it was *one thing to adore a Picture, another, by the Hiſtory of a Picture, to learn what was to be adored.* Where this great *Pope*, without diſtinction or limitation, condemns all adoration of an Image, declaring, in oppoſition to the Fathers of the (f) ſecond *Nicene* Council, That *nothing was to be adored which was made with hands*: And proving this from that very Teſtimony of Scripture, which in that Council is twice ſaid to make nothing againſt the *Adoration* of them, becauſe the word *only* is not join'd to *Adoration*, but to the Service of *Latria*. He alſo doth command *Serenus* to forbid the adoration of them, *omnibus modis, by all manner of ways* oppoſing to this forbidden Adoration, the having of *them* (g) *only for Inſtruction*; which manifeſtly proves, that the Adoration rejected and condemned by him, as contrary to the *Holy Scriptures*, was all kind of Adoration, all that is more than uſing of them for Inſtruction only.

(e) Et quidem zelum vos ne quid manufactum adorari poſſit habuiſſe, laudamus, ſed frangere eaſdem imagines non debuiſſe judicamus. Tua Fraternitas ab earum adoratu populum prohibere debuit, l. 7. Ep. 110. Convocandi ſunt, eiſq; ſacræ ſcripturæ eſt teſtimoniis oſtendendum, quod omne manufactum adorare non licet, quoniam ſcriptum eſt, Dominum tuum adorabis; ſi quis imagines facere voluerit, minimè prohibe adorare, vero omnibus modis veta. Al. de vita Ep. l. 9. c. 9.

(f) Act. 4. p. 248. 7. 584.

(g) Frangi non debuit, quod non ad adorandum in Eccleſiis, ſed ad inſtruendas ſolummodo mentes neſcientium collocarum. Ibid.

To weaken this plain Teſtimony of ſo great a *Pope*, they have ſince put words into an *Epiſtle* writ by him to *Secundinus* the *Monk*, in which he is made to ſpeak according to the late Diſtinctions of the *Schools*; and to admoniſh that *Monk* not to worſhip the Image of our Saviour,

viour, (h) *as a God*; and to inform him, That *Christians do not prostrate themselves before it, as before the Divinity*; concluding hence, that he elsewhere condemned only the worshipping of *Images* as Gods: But the *gross Forgery* is happily detected by the industry of (i) Dr. *James*, who collated this Epistle with seven good *Manuscripts*; in all which no such words were to be found.

(h) Imaginem salvatoris nostri non ideo petis, ut quasi Deum colas. Nos quidam non, quasi ante Divinitatem, ante illum prosternimur. Epist. l. 7. Ep. 54.

(i) *Corruption of the true Fathers*, p. 75, 76.

(k) *No Word of God forbids that Images be made*, saith *Bede*; *but it by all means doth forbid that they be made unto this end*, viz. *that they be worshipped and adored.*

(k) Apud Gerson. Comp. Theol. Expl. 1. præcept. To. 2. F. 25.

This Command, saith *Agobardus*, (l) *must not be only understood of the Similitude of false Gods, but also of the Heavenly Creatures, or of those things which humane Fancy hath invented for the Honour of God.* And from them, and the 4th of *Deuteronomy*, he saith, (m) *this chiefly ought to be observed, That if the Workmanship of God's Hand is not to be adored, no not in Honour of that God who made it; much less may we adore the Workmanship of Man in honour of those Persons whose Images they are said to be.* And hence, as you have seen already, the Councils of *Frankford*, and *Paris*, and the *Western Clergy*, condemned the Decree of the second *Nicene* Council, as being, *contra Authoritatem Divinam, & Scripturarum tramitem*, against Divine Authority, and the course of Scriptures.

(l) Non de solis similitudinibus alienorum Deorum, sed & de cœlestibus creaturis. Lib. de Imag. p. 221.

(m) Quanto magis opera manuum hominum non sunt adoranda & colenda, nec in honore eorum quorum similitudines esse dicuntur? p. 222.

§. 5. Moreover, these Fathers clearly and abundantly confute all the Distinctions used by the *Romanists*, and by the Second *Nicene* Council, to reconcile their Practice with this Precept, and all the specious Pleas they have invented for that end; as *v. g.*

1. Do they, with Mr. *Thorndyke*, say, that this Commandment is not (n) *perpetual*, and *moral*, and so not obligatory to the *Christian?*

(n) Num Deus primum per naturalia præcepta, quæ ab initio infixa dedit hominibus, admonens eos, id est, per Decalogum, quæ si quis non fecerit non habeat salutem, & nihil plus ab eis exquisivit. Iren. l. 4. c. 28. & c. 31. Decalogi quidem verba ipse per semetipsum omnibus similiter Dominus locutus est, & ideo similiter permanent apud nos, extensionem & augmentum, sed non dissolutionem accipientia per carnalem ejus adventum.

 The

The *Fathers* generally aſſert againſt them, That all the Precepts of the *Decalogue*, excepting only the carnal Obſervation of the *Sabbath*, oblige all *Chriſtians*; that the words of the Decalogue *Chriſt ſpake alike to all, and therefore they remain alike with us, receiving their Augmentation and Extenſion, but not their Diſſolution from our Saviour's Advent*, they being natural and common *to all*. That they were not only ſpoken to the *Iſraelites* going out of *Egypt*, (o) ſed multo magis ad te, *much more to the Chriſtian*. (p) *What ſhall we ſay that the Decalogue, excepting the carnal obſervation of the Sabbath, doth not belong to us? Who is ſo wicked*, ſaith St. *Auſtin, as to ſay, That therefore he obſerveth not thoſe Precepts, becauſe he is a Chriſtian?*

(o) Origen Hom. 8. in Exod.

(p) Numquid propterea dicturi ſumus, non ad nos pertinere quod ſcriptum eſt, maximéq; ipſum Decalogum, qui duabus illis lapideis tabulis continetur, excepta Sabbati obſervatione carnali, quæ ſpiritualem ſanctificationem quietémq; ſignificat? quis enim dicat non debere obſervare Chriſtianos, 1. ut uni Deo Religionis obſequio ſerviant, 2. ut Idolum non colatur, 3. ut nomen domini non accipiatur in vanum, 5. ut Parentes honorentur, ne 6. Homicidia, 7. Adulteria, 8. Furta, 9. falſa Teſtimonia perpetrentur, ne 10. Uxor, ne omnino res ulla concupiſcatur aliena? Quis eſt tam impius, ut dicat ideo ſe iſta legis non cuſtodire præcepta, quia eſt ipſe Chriſtianus, nec ſub lege, ſed ſub gratia conſtitutus? Contra duas Epiſt. Pelag. l. 3. c. 4. p. 899.

Clemens of *Alexandria*, *Tertullian*, *Origen*, St. *Cyprian*, *Epiphanius*, *Auſtin*, *Fulgentius*, do urge this Precept upon *Chriſtians*; and ſome of them expreſly ſay, That it concerns not only *Jews*, but *Chriſtians* alſo. And even the *Trent* Catechiſm teacheth, That *all the Precepts of the Decalogue, except the fourth, are natural and perpetual, and cannot be changed*; *ſo that* (q) *although the Law of* Moſes *be abrogated, yet Chriſtian People are to obſerve all the Commands of the two Tables; not becauſe* Moſes *did command them, but becauſe they are agreeable to Nature, and that conſtrains them ſo to do.*

Vide §. 4.

(q) Ut quamvis lex Moyſis abrogata ſit, omnia tamen præcepta quæ duobus tabulis continentur, populus Chriſtianus ſervet. Part. 3. cap. 4. Sect. 4.

2. Do they ſay, with the ſecond (r) *Nicene* Council, That *this Precept only forbids the worſhipping of Images as Gods*, or giving of *Latria* to them, but not the paying of *external honorary Worſhip*, or outward adoration to them? *Note the propriety of the words*, ſaith (s) *Jerem*, *neither Worſhip of the Gods, nor Adoration*

(r) Act. 4. p. 248. Act. 5. p. 356, 376. Act. 7. p. 556, 584.

(s) In Dan. 3.

ration of the Image, is agreeable to the Servants of God. The Command forbids both inward Worſhip, and external Adoration, ſay *Origen* and *Theodoret. Thou ſhalt not worſhip them with the Veneration of thy Body, nor the Affection of thy Mind,* ſaith *Gerſon.*

(t) Exhort ad Mart. p. 167.

(t) *Origen* declares, That they who abjured *Chriſtianiſm* in times of Perſecution, made the ſame excuſe as doth the ſecond *Nicene* Council in this Matter, *viz.* That ὁ λατρεύσας μὲν, προσκύνει δ' εἰδώλοις, *they gave not* Latria, *but only outward Worſhip or Veneration to the Idols.* But to this *Romiſh* ſhift he thus replies, *viz.* That *this excuſe would alſo free the Jews from the like Guilt in worſhipping the Gods of* Moab, *and the golden Calf*; for he obſerveth, that *the Scripture ſaith, Not of them*

Num. 25. 2, 3. *who went a whoring after the Gods of* Moab, ἐλάτρευσαν τοῖς εἰδώλοις αὐτῶν, *they gave* Latria *to their Idols*; *for it could not be,* ſaith he, *after ſo many Signs and Wonders, which their Eyes had ſeen, that they ſhould preſently be brought,* πρὸς τὸ νομίσαι θεὸς τὰ εἴδωλα, *to think the Idols,* with which they fornicated, *were indeed Gods. Thus alſo,* ſaith he, *very likely did the Jews,* προσκυνεῖν, *outwardly adore the Calf,* ὁ λατρεύσαντες τῷ μόχῳ ὃν γενόμενον ἐθεάσαντο, *not giving Divine Worſhip to that which they had ſeen then made.* And indeed, evident it is, that the ſimilitude of any thing is not the thing it ſelf; and therefore the command forbidding us to *worſhip the Similitude of any thing in Heaven, or Earth,* cannot be reaſonably ſuppoſed only to forbid us to worſhip a Similitude of God, *as God.*

3*ly*, Do they, to give ſome colour to this ſubterfuge, aſſert, That what we call the Second Commandment, is indeed part of the Firſt? The *Jews*, and *Chriſtian Fathers*, excepting only St. *Auſtin*, and *Fulgentius*, do, with one Voice, declare the contrary. (u) *The firſt Commandment,* ſaith *Joſephus, teacheth, That God is One, and that he only ſhould be worſhipped; the ſecond commands us, not to make the Image of any living thing to worſhip it.* (w) *The firſt,* ſaith *Philo, is about Monarchy; the ſecond about things made with hands, not ſuffering us to prepare Images, or Statues, as thoſe hurtful Arts of Painting and Engraving do.* (x) *Theophilus* reckons theſe διαγραφάλαια, or Ten Commandments, thus; 1. *Thou ſhalt have no other Gods but me.* 2. *Thou ſhalt not make to thy*

(u) Διδάσκει ἡμᾶς ὁ μὲν πρῶτος λόγος, ὅτι Θεὸς εἷς ἐστι, καὶ τοῦτον σέβεσθαι μόνον, ὁ δὲ δεύτερος κελεύει μηδενὸς εἰκόνα ζῴου ποιήσαντας προσκυνεῖν. Orig. l. 3. c. 4.

(w) Ἀγάλματα καὶ ξόανα καὶ συνόλως ἀγιδρύματα καταπελάζειν ἐκ τῶν. Libr. de Decal. p. 590.

(x) Ad Autolyc. l. 3. p. 23.

†

ſelf

ſelf an Idol, or the ſimilitude of any thing, &c. 10. *Thou ſhalt not covet the Houſe of thy Neighbour, nor deſire his Wife*, &c. *Clemens* of *Alexandria* declares, That (*y*) *the firſt Command ſhews, That there is one only God Omnipotent, and forbids Idolatry; the ſecond, is againſt giving of his Name to vain things, which Artificers have made.* (*z*) *Should theſe two be numbred as one*, ſaith *Origen*, *the number of Ten Commandments would not be compleat; but if you reckon them as we do, the Truth of the Decalogue will remain; wherefore the firſt Commandment is this, Thou ſhalt have no other Gods but me; the ſecond, thou ſhalt not make to thy ſelf an Idol, or any Similitude*, &c. Of the Ten Commandments, the (*a*) *firſt*, ſaith *Athanaſius*, *is this, I am the Lord thy God; the ſecond, Thou ſhalt not make unto thy ſelf an Idol, or the ſimilitude of any thing.* (*b*) St. *Jerom* reckons four Commandments of the firſt Table, and ſaith, *a Promiſe was added to the ſecond of them.* To all theſe may be add (*c*) *Tertullian* againſt *Marcion*, and againſt the (*d*) *Jews*. The (*e*) *Conſtitutions* under the name of *Clement*. (*f*) *Sulpitius Severus*, in his Sacred *Hiſtory*. (*g*) *Pſeud-Ambroſius* on the 6th *Chapter* to the *Epheſians*. The imperfect Work upon (*h*) St. *Matthew* paſſing under the Name of *Chryſoſtom*. (*i*) *Procopius Gazæus*, upon *Exodus*. (*k*) *Zonaras* in his *Annals*; with divers others. And if that which we ſtile the ſecond Commandment, be only a part and explication of that Precept, *Thou ſhalt have no other Gods but me*, it only can forbid what is forbidden in that Precept, *viz.* the giving of that Worſhip which is due to God, to any Image; whence it will follow, That to *bow down*, to *kiſs*, *offer Incenſe* to the *Images* of Heathen *Deities*, or of the very *Devil*, is not a thing forbidden by this Precept, ſince by ſuch Actions, ſay the ſecond *Nicene* Council, and the *Roman Doctors*, We do not worſhip Images *as Gods*: And if the paying this inferior Worſhip to the Images of *Heathen Deities*, be not forbidden in the words of this *Commandment*, I conceive it cannot be reaſonably thought to be forbidden in any other Precept, there being only this which ſpeaks of *Image-worſhip*;

(*y*) Ἄλλ᾽ οἱ πρῶτοι ἕν ἀνθρώπων ποιήσασι. Strom. l. 6. p. 682.

(*z*) Si ita putetur non complebitur decem numerus mandatorum, & ubi jam erit Decalogi veritas? Hom. 8. in Exod.

(*a*) Δεκάτιον ἐ πάσης σαυτῷ εἴδωλον, &c. Synopſ. p. 64.

(*b*) Et in ſecundo præcepto repromiſſionem eſſe ſociatam. Eph. 6. F. 104.

(*c*) L. 2. c. 17.
(*d*) Cap. 2. (*e*) L. 2. 36. l. 7. 3. (*f*) L. 1. p. 93.
(*g*) P. 554.
(*h*) Hom. 49. p. 175.
(*i*) P. 273.
(*k*) To. 1. p. 24.

and if it were forbidden in no Precept of the *Moral Law*, it necessarily will follow, that it was lawfully performed by the *Heathens*.

4*ly*, Do they pretend that *Idols* only are forbidden to be adored in this Precept, but not *Images*; this indeed is the conceit of *Romish Doctors*, and of the second *Nicene* Council; but this also is plainly opposite unto the general Tradition of all the *Fathers* of the *Church*, who constantly observe, what is as evident in the Commandment as words can be, *viz.* That it forbids not only *Idols* to be worshipped, but also *the similitude of any thing whatsoever*; As besides the express Testimonies of *Clemens* of *Alexandria*, *Theophilus*, *Tertullian*, *Origen*, *Athanasius*, *Epiphanius*, *St. Austin*, and *Fulgentius*, produced already, is farther evident from the express Assertions of (*l*) *Justin Martyr*, in his Dialogue with *Trypho*: Of (*m*) *Cyprian*, in his third Book to *Quirinus*: Of (*n*) *Julius Firmicus*, in his Treatise of Prophane Religion: Of (*o*) *Nazianzen*, in his Verses: Of the (*p*) *Pseud-Ambrosius*, upon the 6*th* Chapter to the *Ephesians*: Of (*q*) *Theodoret*, in his Questions upon *Exodus*; and of innumerable other Authors.

(*l*) P. 321, 322.
(*m*) C. 59.
(*n*) P. 39.
(*o*) Carm. P. 99.
(*p*) P. 554.
(*q*) Qu. 38.

To all which add that of *Tertullian*, That (*r*) *every Form, or little Representation, is an Idol*; and *all Service performed about it, is Idolatry*. That of the Council of *Frankford*, (*s*) *We do not call the Images placed in Churches, Idols; but we refuse to worship and adore them, lest they should be called Idols*. That of *Agobardus*, That (*t*) *if they who have left the Worship of Dæmons, should be commanded to venerate the Images of Saints, I think they would seem to others, not so much to have left Idols, as to have changed their Resemblances*. Add lastly, the Complaint of all the *Fathers* against the *Arians*, That by introducing the Adoration of a Creature, they brought in ἄιρεσιν εἰδωλοποιὸν, *an Idol-making Heresy*; under *the pretext of Christianity, they secretly introduced the Worship of Idols, and transgressed that Precept which forbad the Adoration of an Idol, or of any Similitude*, clearly insinuating, That by worshipping any Creature, it was made an *Idol*.

(*r*) Omnis forma, vel formula Idolum. De Idol. c. 3.

(*s*) Sed ne Idola nuncupentur, adorare eas & colere Recusamus. Lib. Car. l. 4. c. 18.

(*t*) Puto quod videretur eis non tam Idola reliquisse quam simulacra mutasse. De Imag. p. 248.

Since then the *Fathers* of the second *Nicene* Council, and the *Romish Doctors*, do with such diligence and industry inculcate

cate these Distinctions and Limitations of this Precept, seeing they were so much concerned to blanch, and colour over the seeming opposition of their practice to it: And since the *Fathers* must have had the like Occasions, Reasons, and inducements so to do; if they had practised the same custom, of making and adoring the Images of *Christ*, and of his *Saints*, and yet they never in the least concern themselves about this Matter, never use any of these Limitations or Distinctions, nor any other of like Nature in their own defence, but do as manifestly reject, condemn, and overthrow them all, as any *Protestant* could do.

Since, 2*ly*, they thought themselves obliged to shew, that which comparatively concerned them little, *viz.* That the making of the *Cherubims*, and of the *Brazen Serpent* by *Moses*, and the making Man after his Image by God himself, did no way thwart this Precept, but yet were wholly unconcerned, to add, That the making, and adoring of the *Images* of *Christ*, and of his *Saints*, was also well consistent with it, since they do often say, That, notwithstanding this Command, it might be lawful for the *Jew* to make an Image, where there was no peril of worshipping, or bowing down to it; and it was also lawful for the *Christians* to have (*u*) *their Cups, and Dishes, for the Sacramental Bread and Wine, and other Utensils*; and that such things were not condemned by this Commandment, or to be ranked with what was here forbidden; but yet they never go about to prove, That it was lawful, notwithstanding this Command, to have, or worship Images of *Christ*, or any of his *Saints*, since even in the following Ages, when *Images* began to be received into *Churches*, they still declare they did not violate this Precept, because they had them *not for Adoration, but only for commemoration*; and that this Precept forbad them not to make, though it by all means forbad them to adore an Image.

(*u*) August. in Psalm 113.

3*ly*, Since many of them have declared expressly, That God by this Command forbad the very making of an Image, and rendred the very Art of Painting and Ingraving, unlawful to the *Christian*; and they more generally do assert, That He by it, forbad even all *outward adoration of them*, and consequently expressly must declare themselves transgressors of it, and pra-

ſticers of wicked Worſhip, if they both made and gave external Adoration to the Images of *Saints*.

And, 4*ly*, ſince they plainly argue againſt all honorary Worſhip of them, thus, That *if the Workmanſhip of God's Hands is not to be adored, no not in honour of that God that made it; much leſs may we adore the Workmanſhip of Man, in honour of thoſe Perſons whoſe Images they are ſaid to be.* Declaring, This, ſhould it be done by *Chriſtians*, would rather look *like changing, than leaving of their Idols.*

And, laſtly, ſince they ſolemnly profeſs, That *by Reaſon of this Precept, they had rather die than worſhip any graven Image*, with many other-like Expreſſions; it is, upon all theſe accounts, extreamly evident, that then they had no Images of Saints, erected or painted in the Houſe of God; and that when they were once admitted, they neither paid to them any *outward Worſhip*, nor did they think it lawful ſo to do.

CHAP. IV.

The Fathers forbid Chriſtians to make or worſhip Images and Pictures. §. 1. 2*ly*, *Some of them repreſent it as a vain thing to deſire them.* §. 2. 3*ly*, *When they ſaw them in Churches, they tore and pull'd them down, as being contrary to Scripture and Religion.* §. 3. 4*ly*, *When it was objected to them by the Donatiſts, That ſome of them placed Images on the Altar; they reject the Calumny with great abhorrence.* §. 4. 5*ly*, *When the worſhip of Images was objected to them by the Manichæans, they ſay, This was done only by ſome rude People by the Church condemned.* §. 5. *From the 8th to the 15th Century, the veneration of Images was rejected by the moſt eminent Perſons of the Weſtern Church.* §. 6.

§. 1. AND ſuitably to theſe Declarations, we find the *Fathers*, as occaſion ſerved, either forbidding of the People to make, or at the leaſt to worſhip *Images*, and ſhewing

ing of their Zeal againſt them, that did ſo both in Word and Action.

Epiphanius ſpeaks thus to the *Chriſtians* of his Time; *(a) Attend to your ſelves, and remember that you bring not Images into the Church, or into the Dormitories of the Saints, nor yet into your common Houſes, for it is not lawful for a Chriſtian to wander after them with his Eyes. (b) Picture not Chriſt,* ſaith *Aſterius*, Biſhop of *Amaſa, but bearing him in thy Soul, carry the incorporeal Word in thy Mind.* The Council of *Eliberis* decrees, *(c) That Pictures ſhould not be in the Church*; not becauſe in times of Perſecution they may be abuſed by *Heathens*, as *Baronius*; nor becauſe they haply may be defaced by the moiſture of the Walls, as others deſcant on that *Canon*; but, *leaſt that which is worſhipped and adored* (by Chriſtians) *ſhould be painted upon Walls.* This *Canon* was made by the *Orthodox Fathers*, ſaith *(d) Agobardus, to evacuate the Superſtition of Image-worſhippers.* And whatſoever is the import of it, it manifeſtly doth forbid the introduction of any Image into the *Church to be adored*; for ſaying, That *it is our Pleaſure*, or our Judgment, *that Images ought not to be in Churches*, it muſt by conſequence forbid the giving any adoration to them, ſince what we muſt not have, we cannot worſhip; and what we are forbid to have, to that we are forbid to exerciſe thoſe Actions which preſuppoſe the having of it. It alſo doth apparently forbid the introducing the Image of our *Bleſſed Lord and Saviour*, and painting that on the *Church* Walls, for he was ſurely adored and worſhipped by *Chriſtians*; and that this is indeed the meaning of the Canon, will be very probable, if we conſider, that about that time ſome ſuperſtitious People, in imitation of the *Heathens*, who were accuſtomed to paint within their *(e) Temples*, the Images of thoſe Gods they worſhipped, began to paint upon the Walls of *Churches*, the *(f) Goſpel Parables, viz.* our Lord *(g)* carrying a Sheep upon his Shoulder, to repreſent the Parable of the Loſt Sheep; the *Goſpel Hiſtories*, as our Lord in the form of a Lamb, with the Forerunner pointing

(a) Ἐν τούτῳ μείνωμεν ἔχοντι τὸ μὴ ἀπαγάγειν εἰκόνας ἐπ' ἐκκλησίας. --οὐ γὰρ ἔξεστι χριστιανῷ διὰ ὀφθαλμῶν μοιχεύεσθαι. 2. Nic. Conc. Act. 6. p. 473.

(b) Μὴ γράφε Χριστὸν ἐπὶ ξύλῳ· ἀλλ' ἐν ψυχῇ σου βάσταζε τὸν νοητὸν καὶ ἀσώματον λόγον ἀεί. Hom. de Div. & Laz. p. 565.

(c) Placuit in Eccleſiis picturas eſſe non debere, nè quod colitur & adoratur in parietibus depingatur. Can. 36.

(d) Ob hujuſmodi evacuandam ſuperſtitionem. De Imag. p. 266.

(e) Bochart de l' Orig. des Images, des Saints. p. 598, 599.

(f) Euſeb. de Vit. Conſt. l. 3. c. 48.

(g) Ἀμνὸς δακτύλῳ τὸ πρόβατον δεικνύμενον ἐκτραχήλιστι. Conc. Nic. 2. p. 121. Concil. Trull. Can. 82.

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to him. Which Picture was afterwards approved of by the sixth Synod, though the Council of *Eliberis*, thought it not fit thus to paint what was by *Christians* worshipped.

§. 2. And suitable to these Declarations of their Judgment, and these Exhortations, hath been the practice of the most Learned *Fathers* of the *Church*. *Even to the days of* Jerom, saith (*h*) *Erasmus*, *Men of approved Religion, would not suffer any painted, carved, graven Image, no not of Christ himself.* And therefore when *Constantia*, the Sister of the Emperor *Constantine*, being in *Palestine*, desired *Eusebius* to send her the Picture of our *Saviour Christ*. To this Request (*i*) *Eusebius* returns this Answer; *What Image is it you would have? That of his Divinity. This I suppose you did not ask for, since no Man knows the Father but the Son, and no Man knoweth the Son but the Father*; *or is it the Image of his Humane Nature, that servile Form, which, for our sakes, he took upon him? This certainly is that whose Image you desire*; *but we have learned, this is now temper'd with the Glory of the Godhead*; *and that this mortal is swallowed up of Life. And if his Disciples in the Mount were not sufficient to endure the lustre of it, when transfigured, who shall be able to express the splendor of his Glorious Body in dead and senseless Colours and Adumbrations? now that putting off Corruption and Mortality, the similitude of the Form of a Servant, is changed into the Glory of the Lord.* Whence it is evident, he judged Christ's Humane Nature was not then to be painted, or represented to the Eye, and therefore knew of no such custom then approved by the *Church*. For had such *Images* then been common in all *Churches*, and all private *Oratories*; had they then been received by all *Christians*, *from one end of the World to the other*, as the second *Nicene* Council saith, Why did *Constantia* send as far as *Palestine* for what was every where to be had? Or, why should *Eusebius* refuse to satisfy her in a Request so reasonable? Why doth he put her off with an Excuse, which was as opposite to the Opinion of the

(*h*) Usq; ad ætatem Hieronymi erant probatæ Religionis viri, qui in templis nullam ferebant Imaginem, ne Christi quidem. Vol. 5. Symbol. Catech. p. 989.

(*i*) Τίνα λέγεις καὶ ποίαν παύτων ἣν φὴς τὸ Χριστὸ εἰκόνα; πότερον τὴ ἀληθῆ, καὶ ἀμετάλλακτον, καὶ φύσει τὸς αὐτὸ χαρακτῆρας φέρεσαν, ἃ παύτων ἦν δι' ἡμᾶς ἀνειληφε· τῆς δέλε μορφῆς ἐπιζητεῖς τὸ ῥέμα; ἀλλὰ δεῖ ἴσ' τὴ Θεᾶ μορφῆς ἐδ' αὐτὸς ἡγεῖσθαι σε ζητεῖν ἄπαξ ὡς αὐτὸ πεπαιδαμένην, ὅτι ὅτε τὸ παθὸς τε ἔγεω, &c. ἀλλὰ πάντως πε τὴ δέλε μορφῆς ὀπιζητεῖς τὴν εἰκόνα, καὶ ἐ δι' ἡμᾶς περιεβλήθη σαρκίε, ἀλλὰ καὶ τὸτο τῇ δόξῃ τὸ θεότητ ἀναπεπάσθαι μεμαθήκαμεν· Τὶς ἂν τὴ τοιαύτης ἀξίας τε καὶ δόξης τὰς ἀπειλήφοσας καὶ ἀποσεσταλέσας μαρμαρυγὰς ὄψις τε ἂν ἢ καταπεφράξαι, νεκρῶις, καὶ ἀλύχνοις χρώμασι, καὶ σκιογραφίαις, ὁπότε μηδὲ φερσθλέψαι αὐτῷ ὅσι τὸ ὄρος οἱ θεσπέσιοι ἐδύναντο μαθηταί, &c. Apud 2. Nic. Conc. Act. 6. p. 494, 496.

† Church

Church of *Chriſt* confirmed, ſaith that *Council*, by their daily practice, as it was oppoſite to her Requeſt?

Olympiodorus being to build a *Church* in honour of *Chriſt* and of the *Martyrs*, writes to *Nilus*, a celebrated *Monk*, and a Diſciple of St. *Chryſoſtom*, to know whether he ſhould ſet up any Images of them in the *Choire*, or *Sanctuary*; or any other *Images* in the Houſe of God, *for the gratification of the Eyes of the Beholders*. To this Requeſt (*k*) *Nilus* returns this Anſwer, That *it was a very childiſh Buſineſs, to cauſe the Eyes of the Faithful to wander after the aforeſaid Things; and that it was the Indication of a ſtrong and manly apprehenſion, to have in the Sanctuary only one Croſs framed, that the Church might be filled indeed with Hiſtories of the Old and New Teſtament, done by the Hand of an excellent Painter, that they who could not read the Scriptures, might by the ſight of theſe Pictures, have the memory of the courageous Actions of the Servants of God, and might be provoked to an emulation of their glorious Actions.* So that he clearly ſhews, that then no *Pictures* were allowed in *Churches* but for *Hiſtorical* uſes; that no Images of *Chriſt*, or of the *Martyrs*, were thought fit to be placed in the *Choire*; that the uſe of them, *to gratify the Eyes, was childiſh*, and not ſuitable to *Men of ſtrong and Manlike Underſtandings*.

(*k*) Εἰκόνας ἀναθεῖναι ἐν τῷ ἱερατείῳ οὐκ ἀνδρὸς ὀφθαλμῶν ἐν τῷ οἴκῳ τοῦ Θεοῦ. Conc. Nic. 2. Act. 4. p. 228.

Νυνὶ δὲ εἷς ἂν εἴη χ᾽ βραχυτραχηλὸς τὸ τοῖς ὀφθαλμοῖς ἁρμόττον φρονηματίσαι τὸ ὀφθαλμῶν τῶν ἔνδον. Ibid.

§. 3. Thus Matters ſtood in the middle of the 5*th* Century, but in the 4*th* it was thought oppoſite to *Scripture* and *Religion* to admit Images into the *Chriſtian Churches*: Witneſs the Epiſtle of (*l*) *Epiphanius* to *John* Biſhop of *Jeruſalem*, where he ſaith; *When I was come into the Village called* Anablatha, *and entring into the Church to pray, found there a Veil, dyed and painted*,

(*l*) Quando veniſſem ad Eccleſiam, quæ dicitur Anablatha, inveni ibi velum pendens in foribus Eccleſiæ tinctum, atq; depictum, & habens Imaginem, quaſi Chriſti, vel Sancti cujuſdam; non enim ſatis memini cujus Imago fuerit: cum ergo hoc vidiſſem in Eccleſia Chriſti contra autoritatem Scripturarum hominis pendere Imaginem, ſcidi illud, & magis dedi conſilium cuſtodibus ejus loci, ut pauperem mortuum eo obvolverent, & efferrent; illiq; contra murmurantes, dixerunt, ſi ſcindere voluerat, juſtum erat ut aliud daret velum, atq; mutaret; quod cum audiiſſem, me daturum eſſe pollicitus ſum, & illico eſſe miſſurum.——Nunc autem miſi quod potui reperire, & precor ut jubeas Presbyteros ejuſdem loci ſuſcipere velum à latore,—& deinceps præcipere in Eccleſia Chriſti iſtiuſmodi vela, quæ contra Religionem noſtram veniunt, non appendi. Decet enim honeſtatem tuam hanc magis habere ſollicitudinem ut ſcrupuloſitatem tollat, quæ indigna eſt Eccleſia Chriſti, & populis qui tibi crediti ſunt. Apud Hierom. Epiſt. To. 2. F. 58.

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ted, and having the Image, as it were, of Christ, or of some Saint, for I do not well remember whose Image it was. But seeing this, that contrary to the Authority of Scriptures, the Image of a Man was hanged up in the Church of Christ, I rent it, and gave counsel to the keepers of the Place, that they should rather wrap up and bury some dead Body in it. They murmuring, said, That having rent this, he should send them another: Which, saith he, I promised, and have now sent; and I desire you to bid the Presbyters of the Place receive it of the Bearer; and henceforth to command them, That such Veils as these, which are repugnant to our Religion, should not be hung up in the Church of Christ; for it becomes you to be the more careful, for the taking away that Scrupulosity which is unworthy of the Church of Christ, and of the People committed to your charge.

(*m*) Ep. To. p. 58.

(*n*) In Concil. Narbon. p. 616.

(*o*) Lib. Car. l. 4. c. 25.

(*p*) Synod. Paril. c. 6.

This *Epistle* is extant in the Works of (*m*) *Jerom*, both Manuscript & printed: It is owned as genuine by (*n*) *Sirmondus* and *Petavius*: It was long since cited against Image-worship by the Councils of (*o*) *Frankford* and (*p*) *Paris*; and so the Truth of it cannot be reasonably disputed. This being thus premised, I observe;

1. That he declares it *contrary to the Authority of Scripture, to hang up in the Church of Christ the Image of a Man*: He doth not say the Image of a *wicked Man*, but simply, and without all distinction, *Imaginem Hominis*, the Image of a Man.

2. He clearly doth insinuate, That, for any thing he knew to the contrary, the Image which he rent was the Image of *Christ*, or of some *Saint*; for *whether it was so or no*, saith he, *I do not well remember*: Whence evident it is, that had it been the Image of *Christ*, or any of his *Saints*, he would have rent it. He therefore did not think, that to destroy those Images which were erected for his Worship, was to offer a most vile Affront unto his *Saviour*, as afterwards the second *Nicene* Council did, and now the *Papists* do conceive.

3. He positively declares, That all such Veils so hung up in the *Church*, were *contrary to the Religion of the Christians*.

4. He desires the Bishop of *Jerusalem* to charge his *Presbyters*, that they should *suffer no such thing hereafter to be done*; *i. e.* no painted Images to be hung up in the *Church* of *Christ*, and that because *it was unworthy of the Church of Christ, the Peo-*

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ple committed to his charge, to be ſcrupulous or concerned about ſuch Trifles.

5. Obſerve; That when he rent this Veil, and counſelled the Men of *Anablatha*, *to wrap and bury ſome poor Body in it*; they did not ſay, for ought appears; and he did not regard it if they ſaid ſo, that this was to *prophane* the Sacred Image, or that he offered an Affront to *Chriſt*, or to his *Saints*, by rending of it; but they ſay only this, *That having rent that, he ſhould provide another*: Whence it is evident, that they had then no Cuſtom or Doctrine of the *Church*, which could maintain the hanging up, or could condemn the rending of this Veil.

§. 4. The Averſation which all good *Chriſtians* had to *Images*, was ſo well known to the Enemies of the *Church*, that they made their advantage of it, to withdraw her Subjects from Communion with her. For the *Donatiſts* well knowing how deteſtable a thing it was unto the *Chriſtians* of that Time, to ſee an Image ſet up in the *Church*, and more eſpecially upon the *Altar*, they framed this Calumny, the more effectually to draw them off from her Communion, (q) *That the Catholicks*, Paulus *and* Macarius, *would bring an Image, and place it on the Altar whilſt the Sacrifice was offered.* This Rumor ſtartled the Faithful; *for when the fame of it was ſpread abroad, the Ears and Minds of all Men*, ſaith *Optatus*, *were much troubled at it; and all that heard it, began thus to ſpeak, Whoſoever taſts of any thing from thence, doth taſt of a forbidden thing.*

(q) Dicebatur illo tempore venturum eſſe Paulum & Macarium, qui intereſſent Sacrificio, ut cum Altaria ſolenniter aptarentur, proferren: illi Imaginem quam primo in Altari ponerent. Sic Sacrificium offerretur, hoc cum acciperent aures & animi perculſi ſunt, ut omnis qui hæc audierat diceret, qui inde guſtat de Sacro guſtat. Optat. l. 3. p. 75.

Whence we with (r) *Maſius*, a Learned *Romaniſt*, obſerve, how much the *Ancient Chriſtians* did deteſt the ſight of any Image on the *Altar*; that is, how much they did deteſt the preſent practice of the whole *Church of Rome*.

(r) Maſius in Joſh. Cap. 8. v. 31.

2*ly*, Obſerve the Anſwer of the *Chriſtians* of thoſe Times unto this Calumny. They do not ſay, true it is, we do ſet Pictures upon our *Altars*, and that not only for Ornament and Memory, but for Veneration alſo: And we do well to do ſo, and ſuitably to the *Tradition* of the *Church* of *Chriſt*, ſo that you ought not to be troubled at it, or frighted from our Communion by it; which is the only Anſwer the *Church* of *Rome* can make to this Objection, and which the *Fathers* of

that Age would have made, had they then practiſed as the *Church* of *Rome* doth now; but they do utterly deny the Thing, rejecting it with deteſtation and abhorrence. *Optatus* doth confeſs, That *(s) had the Thing been true*, the Separation of the *Donatiſts* would have been juſt; that this uſe of Images would have been *a pollution of Divine Service, and a thing alien from the Cuſtom of the Church*, and which *the Eyes of Chriſtians could not have beheld without horror.* Clearly condemning, by this Anſwer, the practice of the *Church* of *Rome*, and juſtifying the ſeparation of *Proteſtants* from her Communion, had it been only made on this account.

(s) Et rectè dictum erat, ſi talem famam ſimilis veritas ſequeretur; at ubi ventum eſt à ſupradictis nihil tale viſum eſt, nihil viderunt oculi Chriſtiani quod horrerent--viſa eſt puritas, & ritu ſolito ſolennis conſuetudo perſpecta eſt, cum viderent divinis Sacrificiis nec mutatum quicquam nec additum. Ibid.

You have already ſeen, from the Teſtimony of *Nilus*, That in the Eaſt they admitted nothing in the *Sanctuary* but the *Croſs*, and in particular, no Image. In the Weſt likewiſe, the placing of an Image on the Altar was forbidden, in the 9*th*, 10*th*, and 11*th* Centuries.

Regino cites a Conſtitution of a Council held at *Rhemes*, in which it is commanded, *(t) That nothing ſhall be placed upon the Altar, but a Cheſt, containing the Reliques of the Saints, and the four Evangeliſts. And this Conſtitution ſeemeth to forbid the placing Images upon the Altar*, ſaith *Baluzius* upon that Canon; *And this*, ſaith he, *ſeems alſo to have been the Sentence of the French Council held at* Tours, *A. D.* 567. And therefore in the old form of Synodal Admonitions, which was read in Churches by the Deacon after the Goſpel, one Admonition is this, *(u) That nothing ſhall be placed on the Altar, but the Cheſts and Reliques, or perhaps the four Goſpels, or the Pyx, with the Body of the Lord for the* viaticum *of the Sick.* But in the two new Forms of Admonition publiſhed by *Baluzius*, the laſt of which is uſed at preſent in the *Romiſh Church*, the Admonition runs in theſe words, *(w) Let nothing be placed upon the Altar, but Reliques, and things Sacred and fit for the Sacrifice.* The Introduction of Images upon the Altar, making it neceſſary to make this Alteration in their Admonition.

(t) Nihilq; ſuper eo ponatur, niſi capſæ cum Sanctorum Reliquiis, & quatuor Evangelia. De diſc. Eccleſ. l. 1. cap. 60.

(u) Nihil ponatur, niſi capſæ & reliquiæ aut fortè 4 Evangelia, aut pyxis cum corpore Domini. Adm. Antiq. apud Baluz. ib. p. 603.

(w) Et deſuper nihil ponatur niſi reliquiæ, ac res Sacræ, & pro Sacrificio opportunæ. Adm. Nov. p. 607, 611.

nition. Even in like manner as the defalcation of the Cup in the 14*th* and 15*th* Centuries, made it neceſſary to change the old form of Admonition, in which they warned all the Faithful (*x*) *to come to the Communion of the Body and the Blood of Chriſt*, on *Chriſtmaſs*, *Eaſter*, and *Whit-ſunday*, into that now extant in the New, and only inviting them (*y*) *to come to the Communion of the Body of Chriſt*. By which, and by an hundred Inſtances of a like Nature, we may learn how impoſſible it is for them, who have made that the preſent practice of their *Church*, which was forbidden by, and was deteſtable to their *Fore-fathers to innovate* in any Matter, or alter the received Cuſtoms of the *Church*; and what a goodly Argument is brought from the preſent *Cuſtoms*, Traditions, Doctrines of the People of that *Church*, to prove they always held the ſame *Doctrines*, and practiſed the ſame *Religious Rites*.

(*x*) Omnes fideles ad Communionem Corporis & Sanguinis Domini accedere admonete. Adm. Antiq. p. 605.

(*y*) Omnes fideles ad communionem Corporis Domini Noſtri invitate. Admon. Nov. p. 609. Admonete. p. 613.

§. 5. Moreover, when *Images* began to be admitted into *Churches*, and by ſome Superſtitious People to be adored, the *Fathers* of the *Church*, both by their Words and Actions, ſhewed their diſlike and their abhorrence of it. It was the cuſtom of ſome *Chriſtians*, to pay ſome outward civil Worſhip unto the *Images* of their *Chriſtian Emperors*, till they themſelves forbad it: This *Jerom* taking notice of, doth plainly, in his Comment on the Prophet *Daniel* condemn and reprehend, ſaying, (*z*) *Whether we call it a Statue, or a Golden Image, the Worſhippers of God ought not to adore it; let the Judges and Princes of the Age, who adore the Statues and Images of the Emperors, underſtand, that they do that which the three Children refuſing to do, pleaſed God. And here the propriety of the Words is to be noted; they ſay, That Gods are to be worſhipped, the Image to be adored; neither of which is to be done by any Servant of God.*

(*z*) Cultores Dei eam adorare non debent, ergo Judices & Principes ſeculi qui Imperatorum Statuas adorant & Imagines, hoc ſe facere intelligunt, quod tres pueri facere nolentes placuerunt Deo: Et notanda proprietas, Deos coli, Imaginem adorari dicunt; quod utrumq; ſervis Dei non convenit. In Dan. 3. p. 256.

When the *Manichees*, upon occaſion, miniſtred by ſome rude and ſuperſtitious People, had charged ſome *Chriſtian Churches* with Image-worſhip St. *Auſtin* writing *of the Manners of the Catholick Church* againſt them, directly ſevers the Caſe of thoſe rude Perſons, from the approved practice of

the *Catholicks*. (a) *Do not*, ſaith he, *mention to me ſuch Profeſſors of the Name of Chriſt, as either know not, or keep not the Force of their Profeſſion; nor the companies of rude Men, which either in the true Religion it ſelf are ſuperſtitious, or ſo given to their Luſts, as that they have forgotten what they promiſed to God.* Then as an inſtance of thoſe *ſuperſtitious* Perſons, he adds, That (b) *he himſelf did know many who were worſhippers of Tombs and Pictures; but how vain, how hurtful, how ſacrilegious theſe Men are, I have purpoſed to ſhew in another Treatiſe. Now this do I admoniſh you* (Manichæans), *that you ceaſe to ſpeak evil of the Catholick Church, by upbraiding it with the Manners of thoſe Men whom ſhe her ſelf condemneth, and ſeeketh every day to correct as naughty Children.* Theſe things St. *Auſtin* ſpeaks of thoſe who were *Profeſſors of the Name of Chriſt*, and *Children of the Church*; they therefore cannot be ſuppoſed worſhippers of *Heathen Idols* ſuch *heathenish Perſons* being never own'd as *Chriſtians* by the *Church* of *Chriſt*, but ſtill rejected as her *Enemies*, and publickly condemned by many of her *Canons* and *Decrees*. Nor doth St. *Auſtin* ſay, theſe Perſons worſhipped Pictures *with Divine Worſhip*, or that they eſteem them *as Gods*: Had he conceived this to have been their Crime, he would not have ſaid, That *in the True Religion they were ſuperſtitious*, but rather that they were meer *heathenish Idolaters*; the (c) ſecond *Nicene* Council having told us, That *never any Chriſtian Man did give* Latria *to an Image*. Nor can it reaſonably be conceiv'd, that many who profeſs'd the Name of *Chriſt* ſhould be ſuch Sots, as to believe an Image, made by their own hands, could be the Great Creator of the World, the Maker of the very Man that made it, and of that very Metal which compoſed it.

Moreover, St. *Auſtin* here requires the *Manichees*, *Not to upbraid the Church of Chriſt with the practice of theſe naughty Children*, whom he calls *worſhippers of Pictures*, they being only a *rude multitude of ſuperſtitious People*; of ſuch as *either did not know, or did not anſwer their Profeſſion*; *ſuch as the Church condemned, and ſtill endeavoured to correct*. Had then St. *Auſtin*, and all good *Chriſtians* of his Age, been themſelves worſhippers of

(a) Nolite mihi colligere profeſſores nominis Chriſtiani, nec profeſſiõis ſuæ vim aut ſcientes, aut exhibentes, nolite conſectari turbas Imperitorum, qui vel in ipſa vera Religione ſuperſtitioſi ſunt. De Morib. Eccl. Cath. c. 34.

(b) Novi multos eſſe Sepulchrorum & Picturarum adoratores. Ibid.

Nunc vos illud admoneo, ut aliquando Eccleſiæ Catholicæ maledicere deſinatis, vituperando mores hominum, quos & ipſa condemnat, & quos quotidie tanquam malos filios corrigere ſtudet. Ibid.

(c) Οὐδεὶς τῶν ἁγίων ἐγνωκὼς χριστιανῶν ἀνθρώπων εἰκόνα ἐλάτρευσεν. Act. 6. p. 417.

of Pictures; had he believed that the Doctrine and Tradition of the *Church* of *Chriſt*, required all good *Chriſtians* to give them *honorary Worſhip*; would he ſo generally, without diſtinction or exception, have condemned all Worſhippers of *Pictures* as *ſuperſtitious*, *rude*, and *ignorant of what Chriſtianity required?* Would he ſo fully have declared, That *the Church of Chriſt condemned, and did endeavour to correct them for it?* Would he have charged the *Manichees* with great injuſtice, for imputing Picture-worſhip to the *Church* of *Chriſt*, and not have given ſome of thoſe Limitations and Diſtinctions with which the ſecond *Nicene* Council, and the *Romiſh Doctors* do ſo much abound, to put a difference betwixt the avowed and conſtant practice of the *Church*, and what both he and ſhe condemned in theſe Worſhippers of *Pictures?* St. *Auſtin* therefore muſt be a very dolt, or elſe muſt here demonſtrate the *Church* of *Chriſt* did, in his Time, conceive all Picture-worſhip to be ſuperſtitious, and oppoſite to the Profeſſion of *Chriſtianity*; and that which ſhe *condemned, and did endeavour to correct* in thoſe that practiſed it.

§. 6. And as thoſe *Fathers* ſo expreſly declared againſt the Doctrine of the ſecond *Nicene* Council, before they had decreed it; ſo afterwards, from the 8*th* to the 15*th* Century, it was expreſly contradicted and rejected by the moſt Eminent Perſons of the Weſtern Church.

In the ſame Century it was condemned by the Council of *Frankford*, conſiſting of three hundred Biſhops, as hath been ſhew'd already. A. D. 794.

It was condemned in the ſame Century, not only by *Albinus*, or *Alcuinus*, Tutor to *Charles* the Great, and Scholar of Venerable *Bede*, who wrote a Book againſt the ſecond *Nicene* Council, and that Aſſertion of it, *(d) That Images ought to be adored*, confuting it *from Holy Scripture*; but alſo *by the Princes and Biſhops of the Church of* England, *in whoſe Name* that *Book* was ſent to *Charles* the Great.

(*d*) Contra quod ſcripſit Albinus Epiſtolam, ex Authoritate Divinarum Scripturarum mirabiliter dictatam, illamq;—in perſona Epiſcoporum & Principum noſtrorum, Regi Francorum attulit. Hoved. Ann. part. 1. F. 232. B.

It was condemned in the 9*th* Century, by the Council held at *Paris*, *A. D.* 824. It was in the ſame Century declared

declared to *be* (e) *falsly called a Synod, because it decreed for Image-worship*, by *Hincmarus Rhemensis*, by *Ado Viennensis*, and by *Regino Abbas Prumiensis*.

(e) Pseudo-Synodus. l. contr. Hincmar. Laudan. c. 20. Chron. ad A. 792. ad An. 794.

It was condemned also by *Agobardus*, Bishop of *Lyons*, who was made Bishop by the consent of the whole *Clergy* of that *Nation*; for in his Book yet extant against this *Image-worship*, he declares, amongst many other things already cited from him, thus; (f) *Let no Man deceive, let no Man seduce, or circumvent himself: Whosoever adores any Picture, any molten or graven Statue, he doth not worship God, or honour Angels or Holy Men, but he venerates Idols.* And yet (g) *Baluzius* and *Sirmondus*, do ingenuously confess, that *Agobardus* hath writ *only that which the whole Church of* France *did then acknowledg. Papirius Massonus*, who abridged him, saith, (h) *That he did manifestly detect the Errors of the Greeks*, (*i. e.* the *Nicene* Council) *concerning Images and Pictures, denying that they were to be adored; which Doctrine all we Catholicks approve, and follow the Testimony of* Gregory *the Great concerning them*; which as you have seen was this, That *Images were neither to be broken, nor yet adored*

(f) Nemo se fallat, --quicunq; aliquam Picturam, vel fusilem, sive ductilem adorat Statuam, non exhibet cultum Deo, non honorat Angelos, vel Homines Sanctos, sed simulacra veneratur. Sect. 31.

(g) Ego crediderim Agobardum scripsisse, quod omnes tum in Gallia, ut etiam à Sirmundo observatum est, sentiebant. Bal. Not. in Agob. p. 88.

(h) Græcorum Errores de Imaginibus & Picturis manifestissimè detegens, negat eas adorari, quam sententiam omnes Catholici probamus, &c. Præfat.

(i) Ecclesiæ Gallicanæ & Germanicæ in hac sententia, constantissime aliquot seculis perdurarunt. Cap. de Imag. p. 173.

(i) *The German and French Churches*, saith *Cassander*, *after the Council held at* Frankford, *most constantly continued for some Ages, in that Sentence which they first received from the Church of* Rome, *viz.* That Images were neither to be broken, nor yet to be worshipped. If for *some Ages* they must assuredly continue in it till the 11*th* Century; and that they did so, is evident from the Chronicle of *Hermannus Contractus*, who stiles the second *Nicene* Council *a false Synod*, on the forementioned account. *Chron. ad A. D.* 794.

That the *Germans* continued of the same mind in the 12*th Century*, is evident from the plain words of (k) *Nicetas Coniates*, who saith, That then *among the Almains and Armenians, the worship of Holy Images was equally forbid.*

(k) Quippe apud Alemannos & Armenios S. Imaginum adoratio æque interdicta est. L. 2. de Imp. Aug. Angel. p. 199. In qua Synodo de Imaginibus adorandis, aliter quam Orthodoxi Patres antea diffinierant, statuerunt.

That

That the *French Church* was ſtill of the ſame mind, is evident from the *Continuator* of *Aimoinus*, who plainly ſaith, That *the Fathers of the* Nicene *Synod otherwiſe decreed concerning Image-worſhip, than the Orthodox Doctors had before defined.* And from the Collection of *Decrees* made by *Ivo*, Biſhop of *Chartres*, who declares the Judgment of the Council of *Eliberis* to be this, That (*m*) *Pictures ought not to be worſhipped, but that they only ought to be Memorials of what is worſhipped*; and cites the Paſſage of Pope *Gregory* to that effect.

(*l*) De Geſtis Francorum, l. 5. c. 28.

(*m*) Picturas in Eccleſia non eſſe adorandas. Decret. Part. 3. c. 40, 41.

In the ſame Century, *Simon Dunelmenſis*, an Oxonian Doctor, and *Roger Hoveden* their Profeſſor, both aſſert, That in the ſecond (*n*) *Nicene Synod were many things contained which were inconvenient, and contrary to the true Faith: and that in the ſaid Council was eſtabliſhed a Decree, That Images ſhould be worſhipped; which thing the Church of God wholly abhors.* And here let it be noted, that in theſe Writers we find not the leaſt hint of a Diſtinction between due and undue worſhip of an Holy Image; or betwixt Worſhip which the *Church* of *Chriſt* allows, and which the *Church abhors*; but *Imagines adorari debere*, that *Images ſhould be worſhipped*, is declared to be the Doctrine *which God's Church abhor'd.*

(*n*) In quo, proh dolor! multa inconvenientia & veræ Fidei cõtraria reperiebantur, maxime quod pene omnium Orientalium Doctorum unanimi aſſertione confirmatum fuerit; Imagines adorari debere, quod omnino Eccleſia Dei execratur. Hoved. Ibid. Dunelm. ad A. 792.

In the 14*th* Century, *Robert Holcot*, Profeſſor in *Oxford*, moſt plainly aſſerts, That (*o*) *no Adoration is to be given to any Image; nor is it lawful for any Man to worſhip Images.* And *Matthew* of *Weſtminſter*, condemning the Decree of the ſecond *Nicene* Council, as *Hoveden* had done before him, *Ad A. D.* 793.

(*o*) Ideo aliter poteſt dici, quod nulla adoratio debetur Imagini, nec licet aliquam imaginem adorare. —— Quia autem propter Imaginem Chriſti excitamur ad adorandum Chriſtum, & coram Imagine adorationem noſtram facimus Chriſto; ergo dicitur large loquendo, N. B. quod Imaginem adoramus. In Eccluſ. Lect. 158. c. 13. Vide Reliqua.

In the 15*th* Century, (*p*) *Gerſon*, Chancellor of *Paris*, ſaith, *We do not worſhip Images*, and that *they are forbidden to be worſhipped*; that the *ſecond Command forbids us to bow the Body, or the Knee to them, or to worſhip them with the Affection of the Mind.*

(*p*) Omnino prohibentur fieri ad hunc, viz. finem, ut adorentur & colantur; unde ſequitur neq; adores neq; colas ea; ad adorandum igitur & colendum prohibentur Imagines fieri. Sequitur non adorabis neq; coles; inter quæ ſic diſtingue, non adorabis, ſc. veneratione Corporis, ut inclinando eis vel genu-flectendo, neq; coles, ſc. affectione mentis. Comp. Theol. in Explic. 1. præcepti. Tom. 2. p. 25.

And

And (q) *Gabriel Biel*, an *Oxonian* Doctor, teacheth, That then *some of their Doctors held, that any Image is not to be worshipped, either for it self, as it is Wood, or Stone, nor yet consider'd as a Sign or Image.* And that *the Christian Faith permits them to be reserved in the Church, not that they may be worshipped, but that the Minds of Men may be excited to give reverence to them whose Images they are*; and that this they said according to P. *Gregory*.

(q) Quod vero Christiana Religio Imagines sustinet in Ecclesia, & Oratoriis, non permittit eo fine, ut adorentur ipsæ sed ut fidelium mentes per earum inspectiones excitentur ad reverentiam & honorem exhibendum his quorum sunt Imagines, in quorum cognitionem recordativam ducunt. Et hic modus dicendi videtur esse Rob. Holcot, super illud sapientiæ infelices sunt—mihi videtur dicendum, quod non; adoro Imaginem Christi quia lignum, nec quia Imago; sed adoro Christum coram Imagine Christi, quia scilicet Imago Christi excitat me ad amandum Christum: hic modus loquendi originem videtur trahere ex dicto quodam B. Gregorii Sereno Episcopo, &c. Et quidem, quia eos adorare vetuisse omnino laudamus, fregisse vero reprehendimus, &c. In Can. Miss. Lect. 49. F. 127.

In the 16*th* Century, (r) *Ferus*, a Learned Preacher at *Mentz*, saith, That *Images are tolerated in the Church, that they may admonish, not that they may be worshipped, for otherwise they can admit of no excuse.*

(r) Imagines in Ecclesia ideo tolerantur ut admoneant, non ut colantur, alioquin omnino excusari possunt minime. In Act. Apost. cap. 7. p. 94.

(s) Can. 14. Yea, a Council held at (s) *Mentz*, *A. D.* 1549, during the Session of the *Trent* Council, speaks thus, *Let our Pastors accurately teach the People, that Images are not propounded to be worshipped or adored, but that by them we may be brought to the remembrance of those things which we ought profitably to call to mind.*

CHAP.

CHAP. V.

Against this pretended Tradition of the second Nicene *Council, it is farther argued,* 1. *Because the Jews, though zealous for the observance of the Law of* Moses, *and generally believing that it forbad the having, and much more the bowing to an Image, did never, for the five first Centuries condemn the Christians for this practice, as afterwards when Images began to be received into Churches, and adored, they always did.* §. 1. 2ly, *Because the Apostles, and succeeding Fathers, who answer all the other Scruples of the Jews against the Christian Faith, speak not one word in Answer to this great Objection, that it allowed of Image-worship in opposition to the second Commandment.* §. 2. 3ly, *Because the Evidence of Truth hath forced many Learned Writers of the Romish Church to confess, That the Primitive Church had no Images, or did not adore them.* §. 3. *From this Discourse, these four things are inferr'd;* 1. *That the Councils received by the Church of* Rome *as general, are not infallible Interpreters of Scripture, or infallible Guides in Matters of Faith.* §. 4. 2ly, *That the second* Nicene *Council hath imposed that on Christians as a Tradition of the Church of Christ, which was not so; and therefore was deceived, and did deceive in Matter of Tradition.* §. 5. 3ly, *That Roman Catholicks do vainly boast of the Consent of Fathers on their side.* §. 6. 4ly, *That the Doctrine of the Church of* England *is much safer in this particular than that of* Rome. §. 7.

MOreover, that *Image-worship* was no Doctrine delivered to the *Church* of *Christ*, either by Writing or Tradition from the *Apostles*, that it was not practised in the first Ages of the *Church*, will be apparent from the deportment of the *Jews* towards the *Christians*, and the consideration of what they

thought of the erection of an *Image* in the place of Worſhip, and of the *adoration* of them.

§. 1. And, (1.) we know that even the believing *Jews* were zealous for the ſtrict obſervance of the Law of *Moſes*, and were much offended at St. *Paul*, becauſe they apprehended *he had taught the Jews to forſake the Law of* Moſes, *and not to circumciſe their Children, or walk after the Cuſtoms of their Fathers.*

Act. 21. 20.

We alſo are informed by (a) *Euſebius* and *Sulpitius*, that this Zeal continued among the *Jewiſh Chriſtians* for a conſiderable time after the death of the *Apoſtles*, *viz.* till the deſtruction of the City by *Hadrian*. For *till that time the Biſhops of* Jeruſalem *were of the Circumciſion*; and *almoſt all who believed in Chriſt, did yet obſerve the Law.*

(a) Tum pœne omnes Chriſtum Deum ſub Legis obſervatione credebant. Sulp. l. 2. c. 45. Euſeb. Chron.

The Sect of the (b) *Ebionites* and *Nazarens*, continued till the days of *Jerom*, they were diſperſed throughout the *Churches* of the Eaſt, and were ſtiff Aſſertors of the Obligation of the Law of *Moſes*; and held, (c) That *Men were to be ſaved by the obſervation of it.*

(b) Ep. ad Auguſt. & Auguſt. contr. Fauſt. l. 19. c. 18. Orig. contr. Celſ. l. 2. p. 56. l. 5. p. 272.

(c) Euſeb. Hiſt. Eccleſ. l. 3. c. 27.

2. We know, that in the Judgment of the *Jews*, who lived about our *Saviour*'s Time, and after, nothing was more deteſtable, nothing was more repugnant to the Law of *Moſes*, than the admitting of an *Image* in the place of *Worſhip*, much more the *bowing down to it.*

They conſtantly declared to *Pilate*, upon occaſion of the *Roman Eagles*, That (d) *they could not permit any Image to be placed in their City.* And that (e) *their Law was violated* by the little Images of *Cæſar* annexed to the *Roman Standards*; and that *they would rather die than endure them there.* They tell *Petronius*, That *it could not be permitted to have the Image, either of God or Man, in their moſt ſacred Temple, or elſewhere.* They perſwade *Vitellius* not to come thither with them, *becauſe it was not ſuitable to the Laws of their Country to ſee an Image brought into it.*

(d) Οὐδὲν γὰρ ἀξιῶσιν ἐν τῇ πόλει δείκηλον πιθῆναι. Joſeph. Haloſ. l. 2. c. 14.

(e) Ἐπὶ καταλύσει τῶν νόμων Ἰουδαϊκῶν, εἰκόνων πίνων ἀπαγορεύοντος ἡμῖν τῷ νόμῳ. L. 2. c. 8. l. 18. c. 4. l. 2. c. 17.

And

And they declared to *Herod*, Son of *Antipater*, That (*f*) *whatsoever they endured, they would not suffer the Images of Men within their City.*

(*f*) Εἰ μὲν πάντα ἀνεξοῖεν, εἰκόνα μὴ φέρειν εἰκόνας ἀνθρώπων ἐν τῇ πόλει. Archeol. l. 18. c. 7. l. 15. c. 11.

3. Certain it is, that for a long time no *Samaritan*, or *Jew*, ever objected to the *Christians* their violation of the *Second Commandment*; or at the leaſt, pretended to be ſcandalized at their defection from this Law of God. No ſingle inſtance of this Nature can be produced from all *Antiquity*, till after the fifth *Century*, when Images began to be admitted into *Churches*, provided that they were not worſhipped. Then was it that the *Jews* began to call the *Chriſtian Churches*, upon that account, *Batte Aboda Zara*, *the Houſes of Idolatry*. And from that time they have not ceaſed to object to them the violation of this Law, and to profeſs that they were *ſcandalized* at it.

In the ſecond *Nicene* Council, *Germanus*, Patriarch of *Conſtantinople*, confeſſeth, That (*g*) *upon this account the Jews did often caſt reproach upon them*; and that *the Saracens did the ſame.*

(*g*) Οὐ νῦν μόνον, ἀλλὰ καὶ πολλάκις Ἰουδαῖοι τὰ τοιαῦτα ἡμῖν ὠνείδισαν. Act. 4. p. 300. & p. 240.

Gregory, in his Epiſtle to him, adds, That (*h*) *if any one do accuſe this Image-worſhip of Idolatry, he is one who calumniates after the manner of the Jews.*

(*h*) Εἰ τις Ἰουδαϊκὸς κατὰ μῶμον εἰδωλολατρείαν ἐπαγάγοι τῇ Ἐκκλησίᾳ. p. 288.

In the fifth Action, a *Jew* is introduced ſpeaking thus; (*i*) *I believe in a crucified Jeſus, who is the Son of God; but I am ſcandalized at you Chriſtians, becauſe you worſhip Images, whereas the Scriptures every where command us not to make any graven Image or Similitude.*

(*i*) Σκανδαλίζομαι δὲ εἰς ὑμᾶς, ὦ Χριστιανοί, ὅτι τοῖς εἰκόσι προσκυνεῖτε. p. 336, 357, 384, 348.

The Chriſtians are to be reckoned Idolaters, ſaith (*k*) *R. Kimchi, becauſe they bow down and adore the Image of Jeſus of* Nazareth.

(*k*) Dr. *Pocock*, Not. Miſcell. p. 322.

(*l*) *Fabianus Fiogus*, a Jewiſh Convert, informs us, That *the Jews diſpute after this manner*; *God in the Decalogue, writ with his own Finger, hath command that no kind of Image or Similitude, ſhould be made*, &c. *but Chriſtians make and worſhip Images, they therefore violate this Precept*; *this*, ſaith he, *is an undoubted thing among them, and therefore they call the Chriſtians Worſhippers of Idols.*

(*l*) Catechiſm. c. 33. p. 68. B.

Joseph King of *Cosri*, is said to prefer the *Jews* before the *Christians*, (m) *because the latter bow themselves to the Works of their own hands.*

(m) Buxt. Præfat. ad Cosri.

Had therefore the first *Christians* received a Tradition from the *Apostles* to adore *Images*, and had all *Christians* practised suitably to this supposed Tradition, both the Believing and the Unbelieving *Jews*, being such *Zealots* for the observance of the Law of *Moses*, and professed Enemies of *Images*, and of the *adoration* of them, must have been *scandalized* at it. We see that they were very much incensed against St. *Paul*, for teaching, That the Gentiles were not obliged to observe their *Law*; that they would not endure him, unless he also would *walk orderly, and keep the Law.* If then St. *Paul*, and *Peter*, as (n) P. *Hadrian* averrs; if the rest of the *Apostles*, as the second *Nicene* Council saith, had taught and practised this Image-worship, so flatly opposite to their Law, and therefore execrable to them, this must have stirred up their indignation against St. *Paul* and *Peter* much more than their asserting, That the Ceremonial Law did not oblige the *Gentiles* could have done.

Act. 21. 20.

(n) Apud 2. Nic. Conc. p. 101.

'Tis surely difficult to conceive, that they who thought their Law so highly violated, by framing *the Picture of a Man*, or of an *Eagle*, and would *rather die* than admit of them, because they held they were forbidden by their Law, should either, being *Christians*, continue zealous to assert the Obligation of that Law, and yet admit the Doctrine which did enjoin them both to frame and worship *Images*; or should, continuing unbelieving *Jews*, never accuse the *Christians* of a Crime so execrable in their sight, nor dissuade any *Christian* from complying with this great violation of their Law?

§. 2. Yea farther, had this Practice, or Tradition, obtained in the days of the *Apostles*, or the five following Ages, the *Apostles*, and *Primitive Fathers*, would likely have endeavoured to remove this Scandal from the *Jews*, and to return some Answer to an Objection so very obvious, for their prejudice against *Image-worship* being greater than against any other thing, they had the greatest reason, upon the supposition of such

ſuch a practice of the *Chriſtians*, to labour to remove it. And yet we find not that St. *Paul* in his *Epiſtles* writ partly to ſatisfy the *Jews*, that *Circumciſion* was not to be impoſed upon the *Gentiles*; and partly, to warn the *Gentiles* not to bear the Yoke of *Jewiſh Feſtivals* and *Cerimonies*; or in that purpoſely deſigned to teach the *Jews*, that the *Prieſthood being changed, the Ceremonial Law muſt alſo change* together with it; or that St. *Peter*, or St. *James*, in their *Epiſtles* to the diſperſed *Jews*, take the leaſt notice of ſo great a Prejudice, or ſpend one word to reconcile the *Jew* to this ſuppoſed *Image-worſhip*.

Juſtin Martyr, *Origen*, *Tertullian*, St. *Cyprian*, *G. Nyſſen*, *Epiphanius*, St. *Chryſoſtom*, St. *Auſtin*, with many others, have writ on purpoſe to take off the Objections of the *Jews* againſt *Chriſtianity*; and in theſe Writings they have been very diligent in taking off the Scandal of the *Croſs*, and proving, That the *Jewiſh Feſtivals*, and *Sabbaths*, were aboliſhed; and that their Laws concerning Circumciſion and *Sacrifices* were abrogated; but they ſpend not one word to ſhew that *Chriſtians* were exempted from that Precept, which forbad *the bowing down to any Image, or Similitude*; or to excuſe that Worſhip of them they are ſuppoſed to have practis'd, or to declare, as doth the ſecond *Nicene* Council, that this Commandment only forbad *the worſhipping of Idols*, or of Images *as Gods*, or to give any other ſatisfaction to the *Jews* in this particular.

The *Apoſtles*, and the *Fathers*, do jointly labour to remove the Scandal of the *Croſs*, and to convince the *Jew*, that it was reaſonable to worſhip him who was crucified upon it; but they ſay nothing to remove that which was a greater Scandal to them, as the confeſſion of the *Jew* now mentioned doth aſſure us, *viz.* the worſhip of the *Croſs*, and of an *Image, which was the Work of their own Hands.* They tell the *Gentiles*, That no Man had reaſon to condemn them for not obſerving the *New Moons*, and *Jewiſh Sabbaths*, but give them not one *Item* that they had no reaſon to condemn them for making and adoring Images.

The whole *New Teſtament*, which takes eſpecial notice, that the Jews *abhorred Idols*, gives not the leaſt diſtinction betwixt Rom. 2.22.

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an *Image*, and an *Idol*, nor the leaſt hint of any of thoſe Evaſions and Limitations, by which the *Church* of *Rome* now finds it neceſſary to reconcile her Practice to the ſecond Commandment; nor of thoſe Expoſitions or Retortions uſed in the ſecond *Nicene* Council, to refute the Clamours of the *Jews*. Which is a full conviction, that the *Ancient Church* had no ſuch Doctrine or Practice, which could make it neceſſary for them to fly unto theſe *Romiſh* Shifts and Subtilties.

§. 3. To conclude; The Suffrage of *Antiquity* is ſo very clear, the Teſtimonies of it are ſo numerous, and ſo convincing, that they have forced many *Learned Perſons* of the *Church* of *Rome*, ingenuouſly to confeſs, either that in the *Primitive Church* they had no *Images*, did not regard them; or that they paid no veneration to them, but rather diſapproved and condemned it.

(o) Statuit olim Univerſa Eccleſia, ut nullæ in Templis Imagines ponerentur. Lib. de Nov. Celebrit. p. 151.

The Univerſal Church, ſaith (o) *Nicholaus de Clemangis, being moved by a lawful Cauſe*, viz. *on the account of them who were converted from Heatheniſm to the Chriſtian Faith, commanded, That no Images ſhould be placed in Churches.*

(p) Quem, non modo noſtræ Religionis expertes, ſed teſte Hieron. omnes fermè veteres ſancti Patres damnabant, ob metum Idololatriæ. De Invent. Rerum, L. 6. c. 13.

(p) *The Worſhip of Images, not only they who were not of our Religion; but, as St.* Jerom *teſtifieth, almoſt all the Ancient Holy Fathers condemned for fear of Idolatry*, ſaith *Polydore Virgil*, where the oppoſition of theſe Holy Fathers to others *not of our Religion*; and the mention of Pope *Gregory* among them, ſhews the vanity of what the (q) Jeſuit *Fiſher* ſaith, *That* Polydore *ſpeaks this of the Fathers of the Old Teſtament, not of the New.*

(q) Apud White, p. 249.

(r) Nos dico Chriſtianos, ut aliquando Romanos fuiſſe ſine Imaginibus in primitiva, quæ vocatur Eccleſia. Syntagm. L. 1. p. 14.

(r) *This ſurely I cannot omit*, ſaith *Giraldus*, *that as the Ancient Romans ſo we Chriſtians were without Images in that Church which is called Primitive.*

(s) Serviſſimis his temporibus de Sanctorum imaginibus ne cogitârint Epiſcopi--abſtinebant ad tempus. De Concil. Eliber. l. 3. c. 5.

(s) *The Biſhops in theſe times of Perſecution*, ſaith Mendoza, *little thought of Images of Saints*; *they abſtained from them for a while*,

while, least the Heathens should deride them, and should conceive that Christians worshipped them as Gods. All these are Witnesses against the second *Nicene* Council, that the Practice was not *Apostolical, Universal,* and *Primitive.*

What Opinion the *Fathers* had of this Practice, these following Persons will inform you.

Petrus Crinitus saith, That (t) *Lactantius, Tertullian, and very many others, with too much boldness, did affirm, That it belonged not to Religion to worship any Image.*

(t) De Hon. Disciplin. l. 9. c. 9.

(u) *Even to the days of* Jerom, who died in the fifth Century, *Men of approved Religion,* saith *Erasmus, would not suffer any painted, or graven, or woven Image, no not of Christ himself.*

(u) Erasm. vol. 5. Symbol. Catech. p. 989.

(w) *It is certain,* saith *Cassander, that when the Gospel was first preached, there was no use of Images for sometime, among the Christians, as is evident from* Clemens of Alexandria, (who flourished at the close of the second) *and from* Arnobius, (who flourished at the beginning of the fourth Century.)

(w) Certum est, initio prædicati Evangelii, aliquanto tempore inter Christianos, præsertim in Ecclesiis, Imaginum usum non fuisse. Consult. cap de Imag. p. 163.

And again; (x) *How much the Ancients, in the beginning of the Church, abhorr'd all veneration of Images,* Origen *alone, in his Book against* Celsus, *shews.*

(x) Quantum vetereς initio Ecclesiæ ab *omni* veneratione Imaginum abhorruerunt, unus Origenes declarat, p. 168.

And a third time; (y) *Truly it is manifest, from the Discourse of St.* Austin, *on the* 113*th Psalm, that in his Age, the use of carved Images or Statues, was not come into the Church.*

(y) Sane ex Augustino constat, ejus ætate simulacrorum usum in Ecclesiis non fuisse. p. 165.

Lastly, he adds, That *in the Days of* Gregory *the Great,* (that is, in the sixth Century) (z) *this was the Mind and Doctrine of the Romish Church, That Images should be retained, not to be adored or worshipped; but that the Ignorant should by them be admonished of what was done, and be provoked to piety. That the Roman Church did equally condemn the adoration and the breaking of Images.*

(z) Quæ fuerit mens, & sententia R. Ecclesiæ adhuc ætate Gregorii, satis ex ejus Scriptis manifestum est, viz. ideo haberi Picturas non quidem ut colantur & adorentur, &c. p. 170.

Consuetudo R. Ecclesiæ pariter confractionem & adorationem improbat, p. 176.

That

Græca illa Synodus qua Parte Imagines adorandas cenſebat damnata fuit, ut qux--conſuetudini R. Eccleſiæ adverſaretur, p. 172.

Fortaſſe optandum eſſet, ut Majores noſtri huc uſq; in priſca illa Majorum ſuorum ſententia integrè perſtitiſſent. p. 175, 179, 180.

That the ſecond Nicene *Council, as far as it determined for the Adoration of Images, was, by the general conſent of the Fathers of the Council of* Frankford, *condemned, and rejected, as being a Determination which was repugnant, not only to the Holy Scriptures, and the Ancient Tradition of the Fathers, but alſo to the Cuſtom of the Roman Church.* And in a word, *That it were to be wiſhed, perhaps, that our Predeceſſors (viz.* thoſe of the Church of *Rome) had continued in that old Doctrine of their Anceſtors*; to wit, that Images neither ſhould be broken nor adored.

(z) De Van. Scient. cap. de Imag.

(z) *The corrupt Cuſtom, and falſe Religion of the Heathens,* ſaith *Cornelius Agrippa, hath infected our Religion, and hath introduced into our Church Images and Idols, and many barren pompous Ceremonies, none of which was found or practiſed among the Primitive Profeſſors of Chriſtianity.*

And now, from what hath been diſcourſed in theſe Chapters, I infer,

Inference 1. §. 4. 1. That the *Councils* received by the *Church* of *Rome*, as the infallible Propoſers of their Faith, namely, the ſecond *Nicene* Council, and that of *Trent*, have erred, and have impoſed a falſe Interpretation of that Precept which doth command us *not to bow down to the ſimilitude of any Thing in Heaven or Earth*, and therefore they are falſly ſaid to be infallible in Matters of Faith, or true *Interpreters* of *Holy Scripture*.

And indeed, whoſoever ſeriouſly will conſider of thoſe *Scriptures* which are produced, either by this whole *Council*, or by Pope *Hadrian*; with approbation of this *Council*, or offerr'd by ſome Members preſent, or contained in ſome of the Citations produced by them for the having Images in Chriſtian Churches, or for the giving Adoration to them, will find them ſo apparently perverted, and horribly impertinent, as that he will be forced to queſtion, not only the *Infallibility*, but even the *common Wiſdom* or *Diſcretion* of thoſe

thoſe Men who had the confidence to uſe them to theſe purpoſes. For,

1. *John*, the pretended Vicar of the three *Oriental Patriarchs*, ſaith, That (*a*) Jacob *wreſtling with him, ſaw God Face to Face*; which yet can do no Service to the Maker, or Worſhipper of Images, but by ſuppoſing, with the old *Hereticks*, call'd *Anthropomorphites*, that God hath *Face* or Features like a Man. (*a*) Act. 4. p. 200.

Leontius, Biſhop of *Neapolis*, ſaith, (*b*) *If thou accuſeſt me for worſhipping the Wood of the Croſs*, thou muſt accuſe *Jacob* for *bleſſing wicked and idolatrous* Pharaoh; which inſtance will be only pertinent, when it is proved that *Pharaoh* was an *Image*, and that Bleſſing is an Act of Adoration. (*b*) Act. 4. p. 239, 240.

Pope *Gregory* the Second, ſaith, That (*c*) *when* Moſes *deſired to behold an Image, or Similitude, leſt he ſhould be miſtaken in the Viſion, he ſaid to God, Shew me thy ſelf manifeſtly, that I may ſee thee*; but doth not prove that *Moſes* deſired to ſee an Image, or material Likeneſs of God, or that God ſhewed him any ſuch Similitude.

(*c*) Cum figuram vellet, aut ſimulacrum videre, ne forte erraret, orabat Deum dicens, Oſtende mihi teipſum manifeſtò, ut te videam. p. 11.

Germanus, Biſhops of *Conſtantinople*, argues for Images after this manner; (*d*) *In the Book of* Numbers, *the Lord ſpeaks to* Moſes, *ſaying, Speak unto the Children of* Iſrael, *and bid them make themſelves Fringes in the borders of their Garments, and put upon the Fringe of the Border a Ribband of Blue; and it ſhall be unto you for a Fringe, that you may look upon it, and remember all the Commandments of the Lord, and do them. Now if*, ſaith he, *the Iſraelites were bid to look upon theſe Fringes, and remember his Commandments; much more ought we, by the inſpection of the Images of Holy Men, to view the end of their Converſation.* And yet there ſeems to be ſome little difference betwixt a *Fringe* and a *graven Image*, betwixt remembring God's Commandments *to do them*, and to break them. (*d*) Act. 4. p. 304.

Pope *Hadrian* finds in *Iſaiah*, a Prophecy concerning *Goſpel-Images*, as clear as the Noſe upon your Face; for, *Ecce ſignum*; (*e*) *In that Day there ſhall be an Altar to the Lord, in the midſt of the Land of* Egypt; *and a Pillar at the Border thereof to the Lord, and it ſhall be for a Sign.*

(*e*) Quemadmodum Eſaias propheta vaticinatus eſt. Act. 2. p. 110.

He alſo finds the *ſweet Singer* of *Iſrael* harping oft upon the ſame String, and *propheſying* of *Images to be adored* in the Goſpel-times; ſaying, (*f*) *The Light of thy Countenance*, ſignatum eſt ſuper nos, *is ſigned upon us.*

(*f*) Magnoperè vukum ejus ſecundùm humanitatis ipſius diſpenſationem adorari præmonuit, inquiens, &c. Pſal. 4. 6.

Pſal. 25. 8. And again; *Lord, I have loved the Beauty of thy Houſe, and the place of the Tabernacle of thy Glory.*

Pſal. 27. 8. And a third time; *Thy Face, Lord, will I ſeek.*

Pſal. 44. 12. And a fourth; *Even the Rich among the People ſhall intreat thy Face.*

Pſal. 96. 6. And, laſtly, in thoſe words, *Honour and Majeſty are before him; Strength and Beauty are in his Sanctuary.*

And what can be more evident for Image-worſhip than theſe Texts, which do ſo plainly mention *the Face* and *Countenance* of God.

Theodoſius proves, That we *Chriſtians* muſt have Holy and Venerable *Images*; becauſe 'tis ſaid, (*g*) *Whatſoever things were written,* ὅσα προεγράφη, *aforetime, were written for our Learning*; wherefore *the venerable Images being written upon Wood, and Stone, and Metal, muſt be for our Inſtruction.*

(*g*) Act. 4. p. 213.

Rom. 15. 4.

Away with thoſe ignorant Fellows, who can derive the Pictures of *Chriſt* and his *Apoſtles*, no higher than St. *Luke* and *Nicodemus*; this *Theodoſius* finds them among the Writings of the *Prophets*, as clear as the Noon Day; ſee, προεγράφη, *they were engraven afore-time*, even before Chriſt's Humane Nature, or his Apoſtles, had a being; and had it not been thus, we Chriſtians had been void of Hope, for *theſe things were written, that we through comfort,* τῶν γραφῶν, *of theſe Pictures, might have hope.*

They have all found it in the Book of *Canticles*, or ſomething which makes for it; for there it is moſt appoſitely ſaid, (*h*) *Shew me thy Face, and let me hear thy Voice, for thy*

(*h*) Act. 6. p. 408.

Cant. 2. 14. Pſal. 48. 8.

thy Voice is ſweet, and thy Countenance is comely. And in that of the *Pſalmiſt*, *As we have heard, ſo have we ſeen.*

(i) Ezekiel's *Temple was made*, ſay they, *with Cherubims, and Palm Trees; ſo that a Palm Tree was between a Cherub, and a Cherub; and every Cherub had two Faces, ſo that the Face of a Man was toward a Palm Tree on the one ſide, and the Face of a young Lion toward the Palm Tree on the other ſide; and thus it was throughout the Houſe round about.* So that it ſeemeth to them to have been an εἰδωλεῖον, or an *Houſe of Imagery*; and yet ſhould you ask them where this *Temple* was built, or what Exiſtence had theſe *Cherubims*, but in the Viſion of the *Prophet*, it will puzzle their *Infallibilities* to anſwer you. (i) Act. 4. 197.

Laſtly; They argue from the Author to the (k) *Hebrews*, thus; *Verily, the firſt Covenant had alſo Ordinances, and a worldly Sanctuary, there was a Tabernacle made, in which was firſt the Candleſtick, and the Table, and the Shew-bread, which is called Holy; and after the ſecond Veil, the Tabernacle, which is called the Holieſt of all, which had the Golden Cenſer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and* Aaron's *Rod that budded, and the Tables of the Covenant, and over it the Cherubims of Glory ſhadowing the Mercy-Seat. If then*, ſay they, (l) *The Old Teſtament had Cherubims ſhadowing the Mercy Seat; let us have Images of Chriſt, and of his Holy Mother, ſhadowing the Altar; for becauſe the Old Teſtament had ſuch Things, the New received them. This*, ſay the (m) Synod, *is the truth*; *This*, ſay the Princes, *is the Command of God.* But why did they not conclude alſo for another *Ark* and *Mercy-Seat*, another *Tabernacle*, a *Golden Cenſer*, and a *Pot of Manna*, ſeeing it was but ſaying, as in the caſe of Images they do, *becauſe the Old Teſtament had theſe things, let us Chriſtians have them too*, and it infallibly muſt be ſo? And tell me now, Can any one who reads theſe powerful Demonſtrations from, and excellent Expoſitions of the *Holy Scripture*, doubt of the Truth of that which is ſo oft aſſerted by this Synod, That (n) *they were certainly aſſiſted by the Holy Ghoſt?* (k) Ibid.

(l) Ἐὰν ἡ παλαιὰ εἰχε χάραγμα, καὶ ἡμεῖς εἰκόνας τοῦ κυρίου, καὶ τῆς ἁγίας θεοτόκου, καὶ τῶν ἁγίων αὐτοῦ ἐξουθ. κατασκευάσας τὸ ἱλαστήριον. p. 200.

(m) Ἡ ἁγία Σύνοδος εἶπεν ναὶ διάταξις ἡ ἀλήθεια· οἱ μεγιστᾶνες εἶπον ἀληθῶς Θεοῦ διαταγή ἐστιν. Ibid.

(n) Act. 3. p. 157. Act. 7. p. 580, 581, 585.

But to be serious; If all, or any of these places, have any strength to prove that Images should be set up in Churches, or adored by Christians, why do not any of their Writers use them to that end? if they do not, Why may not they be taxed with weakness, who use such Proofs as none but the most undiscerning Persons could produce, and which their best Friends are ashamed of?

Inference 2. §. 5. 2. Hence it is evident, that the second *Nicene* Council grosly was mistaken in that Determination and Assertion, so frequently repeated in that Council, That *Image-worship had been delivered to them by the continual Suffrage and Approbation of the whole Church of Christ; and was the Tradition of the whole Church Catholick, even from the Times of the Apostles.*

And consequently, that this Council hath been actually deceived in Matter of Tradition, as well as in her Interpretations of the Holy Scripture: For whereas it is frequently there said, That *this was the constant Doctrine and Tradition of the Holy Fathers of the Catholick Church*; the opposition is not greater betwixt Light and Darkness, than betwixt the Assertions of the *Fathers*, and the Determinations of the *Council*. For,

(o) Τοῖς ἐκλαμβανοῦσι τὰς ἁγίας γραφὰς ῥήσεις, τὰς κατ' εἰδώλων εἰς τὰς σεπτὰς εἰκόνας ἀναφερομένας. Act. 1. p. 57. 4. p. 317. 5. p. 389. 7. p. 576. 8. p. 592.

1. The Fathers of that Council do pronounce *Anathema* (o) *against all Persons who take such places of the Holy Scripture which are spoken against Idols, as spoken against Holy Images*; *i. e.* who say the second *Commandment* forbids the Worship, not of *Idols* only, but of *Holy Images*. And so they do pronounce *Anathema* against *Justin Martyr*, St. *Clemens* of *Alexandria*, *Origen*, *Tertullian*, St. *Cyprian*, St. *Austin*, *Theodoret*, *Fulgentius*, *Agobardus*, the Councils of *Constantinople*, *Frankford*, and *Paris*.

(p) Τοῖς λέγουσι διαλελύσθαι μεσότοιχον ἔχθρας τὸ σταυρωθῆναι τὸν θεὸν

2ly, The Fathers of the same Council pronounce *Anathema* (p) *against all Persons who say, That the erection*

erection of *Images* is the Invention of the Devil, and not the Tradition of the Catholick Church; and so they do pronounce *Anathema* against *Clemens* of *Alexandria*, St. *Ambroſe*, *Theodotus*, *Amphilochius*, St. *Jerom*, and St. *Chryſoſtom*, *Agobardus*, *Hincmarus*, and the three forementiond *Councils*, who all declare, That this was no Tradition of the *Catholick Church*. And againſt *Clemens* of *Alexandria*, *Tertullian*, *Lactantius*, *Euſebius*, *Theodotus*, *Anoyranus*, and the whole *Council* of *Conſtantinople*, who ſay expreſly, That Image-making, or Image-worſhip, was the Invention of the *Devil*.

(p) Τὴν εἰκόνων πλάσιν, καὶ μὴ τὴν ἀγίων πατέρων ἡμῶν παράδοσιν ἀνάθεμα. Act. 1. p. 57.

3*ly*, Theſe Fathers do pronounce *Anathema* (q) *to all who violate, break, or diſhonour S. Images*; which *Epiphanius*, *Serenus*, and all the Fathers of *Conſtantinople* did; and *upon all that knowingly communicate with them, who contumelioufly ſpeak of them, or diſhonour them.*

(q) Τοῖς εἰκονομαχήσασι ἀνάθεμα, τοῖς κοινωνοῦσιν ἐν γνώσει, τοῖς ὑβρίζουσι καὶ ἀτιμάζουσι τὰς σεπτὰς εἰκόνας ἀνάθεμα. Act. 4. p. 317. 5. 389. 7. p. 576.

Now ſeeing all the Chriſtians of the 4*th* Century did certainly communicate with *Epiphanius*; of the 6*th* Century with *Serenus*; ſince all the *Fathers* mentioned in my ſecond Chapter, do in their ſenſe *diſhonour Images*, they in effect pronounce *Anathema* againſt them all.

4*ly*, They pronounce *Anathema* (r) *againſt all Perſons who detract from, or who ſpeak evil of their S. Images.*

(r) Τοῖς βλασφημοῦσι εἰς τὰς τιμίας καὶ σεπτὰς εἰκόνας ἀνάθεμα. Act. 4. p. 317. 5. p. 389.

Now ſince the Fathers have declared concerning Images in general, That they are *worſe than Mice and Worms*; that they are *the Invention of the Devil*; with many other things of a like nature, mentioned Chapter the ſecond; they muſt be all obnoxious to this *Anathema*.

5*ly*, They pronounce *Anathema* (s) *againſt all who do not call them Holy and Sacred Images*; that is, againſt St. *Clemens* of *Alexandria* *Origen*, *Lactantius*, *Euſebius*, and others, who have declared, That they cannot be Sacred; and that they are Men of impotent Spirits, and lame Minds, who ſo eſteem them.

(s) Πιεὶ τῶν ἱερῶν εἰκόνων πτύομαι, καὶ ἀμελεγχῶς, καὶ ἱερὰς, καὶ ἁγίας αὐτὰς ἀποκαλῶν, καὶ ὁ μὴ ὕπνος λίγων ἴσον ἀνάθεμα· ἡ ἁγία Σύνοδος ἐπένθησεν ἀνάθεμα. Act. 4. p. 212.

6*ly*, They

(t) Τοῖς μὴ σεβομένοις τὰς ἁγίας, καὶ σωτηρίους εἰκόνας ἀνάθεμα. Act. 1. p. 61. 7. p. 584.

6ly, They denounce *Anathema* (t) *against all those who do not worſhip Images; or who doubt of, or who are diſaffected to the worſhip of them.* Now this *Anathema*, if what is here produced cannot be refuted, muſt certainly be pronounced againſt the *Bleſſed Apoſtles*, and all the *Chriſtians* of the five firſt Centuries.

(u) Τοῖς μὴ διδασκῶσιν ὁπωσοῦν πάντα τὸν φιλόχριστον λαὸν προσκυνεῖν, καὶ ἀσπάζεσθαι τὰς σωτηρίους, καὶ ἱερὰς, καὶ τιμίας εἰκόνας πάντων τῶν ἁγίων ἀφ' οὗ ἂν διῶν ὁ Θεὸς ἀνάθεμα. Act. 1. p. 61.

Laſtly; Whereas *Origen* declares, That *the firſt thing which Chriſtians taught their Converts, was, the contempt of all Images*; the *Fathers* of this *Synod* pronounce *Anathema* (u) to all *who do not diligently teach all Chriſtian People to adore the Images of all Good Men from the beginning of the World.*

§. 6. 3ly, Hence alſo may be ſeen how vainly and unjuſtly *Roman Catholicks* do boaſt of the conſent of *Fathers* on their ſide, and ſay, That they expound the *Scriptures* according to that Senſe which they received from the *Ancients*; it being evident, from what hath been diſcourſed, that in their Expoſition of theſe words, [*Thou ſhalt not make to thy ſelf the Similitude of any Thing in Heaven or Earth*, &c. *Thou ſhalt not bow down to them*] they do embrace a Senſe which no *Father*, for the firſt *ſix Centuries* did ever put upon them; and do reject that Senſe they generally did impoſe upon theſe words.

§. 7. 4ly, Hence I infer, That the Religion of the *Church* of *England* is, in this particular, much ſafer than is that of *Rome*. For if *Image-worſhip* be not forbid in this Commandment; nevertheleſs we only do neglect that practice which their beſt *Writers* deem (x) *indifferent*; which no *Jew* ever did perform to any *Patriach* or *Prophet*, nor any *Chriſtian* for 600 *Years* to any

(x) Illud ante conſtituendum Imagines, ex earum per ſe genere eſſe quæ ἀδιάφορα nominantur, hoc eſt quæ ad ſalutem omninò neceſſaria non ſunt, nec ad ſubſtantiam ipſam religionis attinent, ſed in poteſtate ſunt Eccleſiæ ut ea vel adhibeat, vel ableget, pro eo atque ſatius eſſe decreverit. Petav. Theol. dogm. To. 5. l. 15. cap. 13. §. 1.

Ea eſt hujuſce miſerrimæ diſſenſionis materia, ſine qua, *ſicut multis videtur*, ſalva per fidem, ſpem,

ſpem, & charitatem incunctanter, & in hoc ſeculo, & in futuro ſalvari poteſt Eccleſia, quorum ſenſus, & ſententia talis eſt, quid fidei, ſpei, & charitati obeſſe potuiſſet, ſi Imago nulla toto orbe terrarum picta, vel ficta fuiſſet. Epiſt. Eugenii P. 2 Act. Synod. Pariſ. P. 130, 134.

any *Apoſtle*, *Saint*, or *Martyr*, and which no *Scripture* hath commanded; and ſo we only do neglect to do that which neither Example of the *Ancients*, nor any Precept doth commend to our practice. Whereas if *Image-worſhip* ſhould be here forbid to us *Chriſtians*, which, to ſpeak modeſtly, ſeems highly probable, the *Church* of *Rome* muſt practiſe and enjoin, that Worſhip which *provokes God to jealouſy*, exhort and force her Members to perform that Worſhip from which God doth exhort them to abſtain, *leaſt they corrupt themſelves*; She muſt enjoin that Action upon pain of her Diſpleaſure, and of the Wrath of God, which he commands us to avoid, *becauſe he is a jealous God*; ſhe muſt impriſon, and cut off by Excommunication, and by the Sword, Chriſt's Servants, becauſe they will not, by doing that which God ſo frequently, and ſo directly hath forbid, incur the hazard of his Wrath, who ſaith; *If ye corrupt your ſelves, and make a graven Image of the likeneſs of any thing, I call Heaven and Earth to Witneſs this day, that you ſhall ſoon utterly periſh:* And it is eaſy to determine which we ought moſt to fear, the Wrath of God or Man. Deut. 4. 25, 26.

FINIS.